

## HOW CATHOLIC GERMANY STEMS THE LEAKAGE

### THE KOLPING SOCIETY

**I**T seems to be universally agreed that the leakage question is a problem of paramount importance to the Church in England at present, and that, furthermore, we are still far from a satisfactory solution. Such being the case, prudence would dictate that in the search for a remedy for the leakage, we should take any hint which they can give us who in other countries have had to grapple with the same problem, and have found, if not the perfect solution, at least one which has been productive of good, and even very good results. Naturally, a mode of procedure possible elsewhere may not be entirely possible in England, seeing that national characteristics, customs, and prejudices must be taken into consideration. On the other hand, human nature is fundamentally the same everywhere. The psychology of the English boy is not very different from that of the German, and it is with German boys and young men that these pages are concerned. That which has been successful with German boys and youths will, with the necessary modifications, appeal to their English counterparts. At the very least, it will give a hint to those concerned, of an avenue of approach to the solution of our own difficulties. And we can, from the outset, rely entirely on the whole-hearted co-operation of our boys in any effort for their welfare and the welfare of the Church, if the effort be made with a sympathetic understanding of their position.

There can, of course, be no single solution of the leakage question. The various classes and types of young men require correspondingly varying methods; they must be considered differently according to their education, surroundings, or social conditions. It is proposed to describe here only one of the many bodies in Germany which are devoted to the welfare of young people.

The Gesellenverein, or Kolping Society, as it is known out of Germany, was founded in Cologne in 1849 by Father Adolf Kolping, and has as its object the formation of a strong body of young working men, thoroughly trained to live a

life of Catholic piety, supporting themselves in reasonable comfort by their own highly skilled labour or professional ability, potential fathers of truly Catholic families, honourable and intelligent citizens, and really worthy members of the Church. That would seem to be an ideal which one might ardently desire without entertaining any great hope of its achievement. Yet no one in any way informed of the real state of the Church in Germany at the present day can doubt that there is a very strong body of earnest Catholics among the middle classes in Germany, a large and vigorously Catholic element which is acting as a steadying influence in the turmoil of present day social and religious upheaval. How much of this is due to the Kolping Society is beyond human computation, but it must undoubtedly be a very great deal.

The *Gesellenverein* comprises two large sections of young working men. The larger section is made up of those who, being able to live at home with their parents, form local groups under the direction of a priest, and meet together at some common centre for instruction in the various crafts as far as that is possible in the circumstances, for lectures on social and ethical questions, for mutual entertainment and for spiritual exercises. The smaller group consists of those whose employment prevents them from sharing the parental roof, and who, therefore, live in one of the hostels of the Society such as are to be found in nearly every larger town. These hostels are in every case under the direction of a priest, who acts as father and intimate friend to the boys in his care. The *Verein* is only concerned with those who are still in the position of employees or are unmarried. When a member has established a business for himself or has married, he ceases to be an active member, being considered to have definitely embarked on his life's work, for which the *Gesellenverein* has been training him. He may then become an "inactive" member. Such members hold themselves in readiness to help the *Verein* in any way they can, when desired. They can do this by giving advice in technical matters, by giving occasionally a short course of instruction in their own special branch of technical knowledge or business procedure, and in exceptional cases by financial assistance.

A few facts will perhaps serve best to give an indication of the magnitude of the undertaking. There are 120,000 active, and 180,000 inactive members. There are 412 hostels providing permanent accommodation for about 9,000 young men

from the age of seventeen onwards, in addition to providing temporary shelter for travelling members who are received freely as guests. In 1928, the number of travellers who received a night's lodging at the various houses amounted to 207,697, while in addition to this, 362,375 meals were provided. In the same year, 1,487 courses of instruction, either technical or cultural, were held, and 1,919 members qualified as master-craftsmen in the examinations prescribed by the Government. The Society has spread far beyond the confines of Germany itself into Austria, Holland, Switzerland, Poland, Hungary, Czechoslovakia, Brazil, the Argentine, and the United States, while individual groups are to be found in Rome, Luxembourg, Agram and the Tyrol. A description of the Gesellenhaus in Cologne, which is, as it were, the Mother House of the whole Verein, will amplify these facts by showing the Verein in its workings and achievements.

It should be borne in mind that the Verein as a whole, and the individual groups or houses are all self-supporting. The members pay a small subscription, and those who reside in the hostels pay for their board and accommodation, and are no more the recipients of charity than are the members of a West End club. Like a London club, too, the hostels of the Gesellenverein have their rules and regulations so designed as to give the maximum amount of freedom and convenience consistent with the general comfort. Order and direction are in the hands of a committee on which the members are well represented. Even on a small acquaintance, one cannot but remark their spirit of sturdy independence combined with a charming courtesy and manly demeanour. The young working man who is providing for himself by his own industry, who is conscious that in his own branch he is as good an artisan as one of his years and experience can reasonably be expected to be, and who knows, too, that he is laying a firm foundation for his future by extending his professional ability and by his conscientious fulfilment of his religious obligations, may, with entire justification, consider himself independent. When that independence is combined with the friendliness and courtesy which seem to be the predominating characteristics of the Catholic Rhinelander, it is altogether desirable, and is far removed from the modern spirit of class hostility which is so much and so rightly deplored.

The Kolping Haus in Cologne is in the Breitestrasse in

the very heart of the city. Here Father Kolping started the first hostel in a house which then had a large garden. The garden has long since been entirely built over, and within the last few months, more space has been acquired by transferring the whole of the secretarial department to the Kolpingplatz, and, if a proof of the magnitude of the Gesellenverein and its work were needed, the new Secretariate would be enough. One enters the Kolping Haus in the Breitestrasse by a modest entrance, and immediately a hive of immense activity is revealed. On the left of a small entrance hall is the office of the Hausmeister, who delivers us most courteously to one of the Gesellen,—a young man of nineteen or twenty years of age who is prepared to show us all that there is to be seen and to impart information. On the right is the general bureau for the affairs of this particular house. Here members of the Verein, or of affiliated societies from other towns who come to Cologne on business or on walking tours, report on arrival to secure accommodation, or to collect letters which may be awaiting them. To the Englishman whose soul has revolted at the prevalence of blue serge at home, the garb of these young men is at once picturesque and sensible, even though nothing short of physical force would compel him to don such garments himself. When the German goes off "hiking"—a most natural procedure when there are country scenes and forests of such entrancing beauty to entice him away from the dust and confinement of the towns—he normally dresses the part. He puts on "shorts" or breeches of incredible durability, boots such as the average Englishman wears only in time of war, and, very often, a shirt resembling the Australian military tunic but open at the neck. If he wears a coat, which is seldom, it is apt to be one which cannot be compared to any garment known in England. He wears a pack which contains his spare linen, his sleeping arrangements and other appurtenances of travel. His *batterie de cuisine* is draped about him much as, during the war, the soldier suspended about his person his water-bottle, his entrenching tool, his billy-can and other amusing appliances. Some sort of cooking utensil occupies the place on the Rucksack formerly consecrated to the steel helmet. A stout clasp-knife hangs, Boy Scout fashion, from the belt, and in general, the exotic colours of the clothing are such that the pleasing whole is rather enhanced by the disarray and the stains of healthy travel, which preclude any impression of



fancy dress. A group of individuals mostly arrayed in this fashion are assembled in and about the bureau. Beyond these two rooms, the hall opens into a small Hof, around which are the various blocks of buildings. The first of these to receive our attention is the dining room, a large, airy room, comfortable and spotless, though without ostentation. It is most pleasingly decorated and appointed. Here six hundred people take their meals, since it is at the service, not only of the three hundred resident members, but also of those non-resident members who find it more convenient to take their meals here, which they can do at a very reasonable charge. The general public, too, with certain reservations, may avail themselves of the facilities for dining in economical comfort.

Next comes the private chapel. It is fairly small, but very beautiful and decorated in excellent taste, and bright with that wealth of colour so beloved of the Germans. This chapel is only used for the private devotions of the individual members. The general meetings for spiritual exercises take place in one of the neighbouring churches, normally the Minoriten-Kirche, where Father Kolping, who died in 1865, lies buried.

The bedrooms next claim our attention. They are of various sizes, single rooms, rooms for two, three or four persons, so that friends can be together. A tentative question elicits the important information as to the cost. A single room costs Rm. 5.50 (5s. 6d.) weekly. Double rooms are Rm. 4.50 each person, with a further reduction in the case of rooms with three or four occupants. Friends have thus the double advantage of being together and obtaining a reduction in price! Our guide takes us to his own room first and very charmingly presents us to his room-companions, who happen to be at home. A delightful room, wonderfully neat and quite comfortably furnished. A polished table occupies the centre, and a wardrobe stands by one wall, while several wicker chairs are drawn up to the table. The three available corners contain dressing tables and beds, each bed surmounted by a sort of eiderdown of incredible thickness and lightness,—billowy, like the gas bags one saw above taxicabs during the war, but perfectly immaculate. We learn the secret of those spotless coverlets later on. On the table a few flowers; the walls bright and cheerful, the windows neatly curtained and about the room a variety of decorations and knick-knacks made by the boys themselves. Altogether a very home-like room, for those boys had "dug themselves

in" most satisfactorily. How three young men can live in one room and yet keep it so spick and span is one of those mysteries one does best to accept blindly, without seeking an explanation,—like the opinions of learned men on such matters as the "real distinction."

The next room also has three occupants, of whom one is at work, another is shaving, and the third is enjoying the last few minutes of glorious wakefulness before necessity calls him from his bed at four o'clock in the afternoon. He is a printer and at present on night work. At first, he escapes notice until a cheery "Gruss Gott!" from his corner attracts our attention. We apologize profusely for disturbing him, but, widely grinning, he confides that he "had, to tell the truth, already a long while ago, to get up to ought." That is not a hint for us to take our departure, but a quite simple confession of one of the commonest of human weaknesses. Nevertheless, we hasten to express our hopes of a future meeting and withdraw gracefully.

The next room is a most inviting sitting-room and study combined. In a glass cabinet are the private books of the occupants of the three or four neighbouring bedrooms who share this sitting-room, for a convenient arrangement assigns one sitting-room to each three or four bedrooms. Our guide displays his own small library, and a good one it is, too. A few German classics, one or two books on social subjects, and a selection of good modern books. These boys study in true German style. We discuss the books, or at least, such of them as have come within our notice, and admire the room. In such a cosy room, all impression of hugeness disappears. One forgets that one is in a building of immense proportions, realizing only that this is a room where one can really be at home. Then round a corner,—no long "institution" galleries here,—more rooms to be peeped into, and finally comes the large hall with a stage at one end. A really imposing room, with an abundance of tables and chairs, all of good workmanship, arranged in order the whole length of the room. These are all easily removable, so that the room can be converted at will into a ball-room, an assembly room, private theatre or lecture hall. The walls are most tastefully painted and decorated and though we learn that many years have elapsed since the ornamentation was done and that it is to be renewed shortly, there is no sign of shabbiness. The work was well done by the members, and if the colouring has lost its initial

freshness, the restful atmosphere of cosiness has been retained. Here, when the obstacles have been removed, one dances with one's friends and with one's friend's friends. Admission to the Kolping Haus festivities confers a social cachet on the young ladies of Cologne. But they must conform to the sumptuary laws laid down by the entertainments committee,—a committee elected by the Gesellen themselves and from their own numbers. Gretel has learned that those few extra inches on various parts of her frock are a small price to pay if she would have the pleasure of dancing with Hans at the Kolping Haus. Hans, too, is too wise to allow her to enter the precincts unless she conforms, since he knows that nonconformity on her part will bring him a polite invitation to escort her to her home immediately. The stage is often in use, and the hall is available for hire by the general public.

Then comes the gymnasium,—a building of considerable importance nowadays, for the young German is becoming a physical culture enthusiast and it is essential that he should have the opportunity to satisfy his demands in that direction under proper conditions. Our guide waxes enthusiastic, for he is an ardent gymnast, and in no uncertain terms expresses his disapproval of an abuse which appears to be creeping in. Certain mere cyclists are developing the habit of leaving bicycles lying about the gymnasium, so that the really keen acrobat cannot throw himself about with due verve and abandon, without danger to life and limb. Relieved by the assurance that that will soon be put an end to, we proceed next door to the "Kegelbahn"—anglice(?) ball-alley. Nine pins is the German national game. Like golf, it looks easy, but suspecting a further resemblance, we refuse the invitation to try our skill.

Next come the kitchens and the up-to-date steam laundry directed by nuns. A short demonstration reveals the secret of the immaculate coverlets. From these regions we depart as soon as may be, lest our presence should hold up operations. Downstairs to the various work-rooms, where we make the smiling acquaintance of the tailor, the shoemaker, the book-binder, and the smith. We seem to have missed the baker though we had proof of his professional ability. Finally we inspect the quarters reserved for Gesellen or members of affiliated societies passing through Cologne. A long attic has been converted into a dormitory, so that each guest has a comfortable bed, a chair and washing facilities—the furni-

ture of good workmanship though not elaborate, and everything is beautifully ordered and clean. This dormitory is only for those who stop a single night, and hospitality includes supper, bed and breakfast. Those travelling over the week-end may stop from Saturday evening to Monday morning as guests of the local group, the members of which are entitled to the same hospitality when they in turn are travelling. The friendly reception of strange members is one of the general principles of the *Gesellenverein*.

That ends the tour. Of course, the *Kolping Haus* in Cologne is one of the largest, if not the largest House of all. In smaller towns, the Houses are correspondingly smaller. In the districts where Catholics are but few, there will be only a place for conferences and meetings, so that the full programme of the *Verein* cannot be carried out. As much as is possible is done by means of the intimate connection between priest and member, by the two periodicals published by the *Verein*, and the efforts of the individual member to achieve in his own case the aims of Father Kolping.

The *Gesellenverein* has its principles cleanly cut and clearly enunciated. All its activities are directed towards the fulfilment of the two great ends of its existence,—the preparation of the youth for his subsequent career as a skilled artisan, and as the head of a future family. Instruction by expert technicians does the first where it is necessary. The second is achieved by thorough instruction in the ethics of matrimony and parenthood, and a complete understanding that the family is a unit desired and founded by God Himself, and not a mere social development; that the founding of a family is the vocation of the average young man, working in co-operation with God for the furtherance of the Divine ends, a life work full of serious duties and obligations and, therefore, to be entered upon only after mature consideration and preparation. This preparation is made in the family-like association of the *Verein*, where the priest is the father, prudently educating his sons and training them day in and day out; where the members, striving as a family of brothers, are led to share one another's burdens and joys, taking part in all common festival occasions such as the wedding of a member,—which is invariably performed with all the ritual of Holy Mother Church,—helping as Brothers of the St. Vincent de Paul Society, approaching the Holy Table as a united family, and practising in the ranks of the *Verein* all those charming cus-

toms of German family life which they will afterwards practise in the families they shall found when, by the possession of a salary large enough, they are able to support a family in reasonable comfort according to their state and in a dwelling adequately suited to their needs. In the words of Father Kolping himself: "Life in the family of the Gesellenverein is the preparation for the family life of the individual member. That has been, and is, the essential feature of my whole work, and, please God, so will it ever remain." It must not be imagined, however, that the Kolping Society is exclusively composed of earnest young men who are excessively serious or have left their youth too soon behind them. True though it be that these are days of abnormal economic and social difficulties, so that the young man who must look to himself for present and future provision is apt to be thoughtful and serious, nevertheless, the Gesellenverein strives to keep its associates youthful, happy and full of the joy of life. They sing their entrancing folk songs—such songs as make the heart lightsome and hold back the flow of years,—they go off on their "Wanderungen," tramping through the open country and into the heart of the forests; they swim, do gymnastics and play their games, clean in mind and body, and then, when serious work is to be done, like true sons of Adolf Kolping, they do it gladly, thoroughly, knowing that thereby they are fulfilling their life, achieving something worth while.

How then has all this been accomplished? This whole edifice has its foundation in the burning charity, the untiring energy, and the ever-living spirit of one man. The son of a small farmer, himself a poor cobbler whose path to the altar steps was strewn with tremendous obstacles, Kolping founded his Verein with the object of transforming the drifting young labourers, whom he saw everywhere abounding, only partially trained, irresponsible, uneducated, irreligious, earning a precarious existence by casual labour and, not infrequently, petty thieving, into good citizens with a firm hold on their faith, a solid knowledge of its principles, and a profound conviction of the essential dignity of labour. And the blessing of God on his work has been manifestly abundant. He looked behind and beyond externals and saw those qualities which could, if cultivated, convert a source of leakage into a strong bulwark of the Church. His early sufferings gave him the necessary sympathetic understanding of the difficulties which beset such unfortunates, his burning faith and charity in-

flamed his zeal, and, above all, he had that God-given gift of being able to communicate his enthusiasms to those whose help he needed. No difficulty could daunt him. Chronic ill-health was not allowed to hinder his labour, and when he died at the early age of fifty-three, his society was fixed on a firm foundation, and it has gone on since then ever growing and expanding.

Kolping began his priestly career as curate at Elberfeld in the Rhineland at the age of thirty-two. Shortly before his arrival, a few young working men had approached a local schoolteacher named Breuer, with the request that he should practise a few hymns and songs with them for the procession in honour of St. Lawrence, their patron. He agreed, and the practices began in a workroom on free evenings. Their numbers grew, and they moved into a school-room. The singing lessons were gradually augmented by reading, the narrating of short stories or historical events, and cheerful conversation. Father Steenarts, a local curate, began to give a short lecture or catechetical instruction on Sundays, and then Kolping arrived on the scene ready to help. In such a small way did the *Gesellenverein* begin. The schoolmaster, Breuer, a man of great zeal and charity,—how much the Church in England owes to such schoolteachers!—wrote a memorial pleading for the foundation of a Young Men's Society in Elberfeld, outlining a plan of action by which the youths might receive technical instruction and at the same time become deepened in character and piety. When, shortly afterwards, he visited Kolping, the priest came to meet him, the memorial in his outstretched hands and his face glowing with delight. "There you have done something which has been the desire of my life!" was his greeting. A few weeks later, a start was made with Father Steenarts as President. When, after the lapse of a year, Father Steenarts was appointed Parish Priest in a neighbouring town, the work was entrusted to Father Kolping and within another year was in a flourishing condition. This, however, was not enough for him. He saw that the need was universal, and that he could accomplish more if he could operate from a larger town. He asked, and obtained, a curacy in Cologne Cathedral,—a curacy which yielded him very little money indeed, but which provided the opportunity he desired. He had already sent young men twice from Elberfeld to Cologne to search out likely assistants, so that when he arrived there were already

seven young men awaiting him, and with these he began the Catholic Gesellenverein in a classroom. The seven were soon two hundred, and the two hundred are now about one hundred and twenty thousand. Classes were arranged to give the necessary further technical instruction so that the apprentices could become recognized craftsmen in their trades. Religious instruction formed a notable part in the programme. Social amenities were not neglected, but above all, the intimate relations between priest and worker were a fount of untold good to the young men themselves. By the spoken as well as the written word, Kolping laboured to spread the sphere of influence of his newly-founded Society, with the result that within three years ninety such groups had been formed.

The next step was the foundation of a hostel in Cologne, intended primarily for the travelling apprentices who were then fairly numerous. Kolping knew only too well the dangers to faith and morals which beset the young man whose work takes him away from home, and especially the young man in poorer circumstances who must take his night's shelter where he can find it most cheaply. Apart from the financial difficulties, there was no site convenient. Eventually he sacrificed a part of the garden of the house which had served as headquarters of his association, and began to build. While building was in process his health broke down finally, and, having taken part in the ceremonies for the blessing and opening of the new house, he addressed the assembly in words burning with gratitude to God for the past and hope for the future, delivered a short exhortation to his boys urging them to go ever forward in the way of God, and then left the building. In a few days he was dead, after but seven years work, and the whole German-speaking world mourned his passing. His body lay in state in the hall of the hospice he had called into being, and was finally laid to rest at the foot of the altar of St. Joseph in the Minoriten-Kirche which had been the scene of so much of his apostolic work. Outside the church a monument has been erected in the square which now bears his name, depicting Kolping with one of the working boys he loved and served so well.

Kolping laid great stress on the position of the priest in the Verein. The priest must be such that his protégés can have entire confidence in him. He must be always at their disposal, ready to give counsel and encouragement in all their difficulties both temporal and spiritual. He must know them



individually and thoroughly, so that out of the wealth of his experience he can prepare them by his advice and exhortation for the fulfilment of their mission in life. He must strive to develop in them a family spirit among themselves, a spirit of brotherly charity and mutual appreciation, which they shall later on foster in their own families and exercise towards their neighbour. They are to be firmly founded in the Faith by careful and practical expositions of the teaching of the Church, and by such exercises of piety as the general reception of Holy Communion, the making of retreats, and the practice of the lay apostolate as far as their circumstances permit. They are to be taught to bring the atmosphere of Christian virtue into the workshops and the business offices, and to be, not merely experts in their own trade or profession, but to be Catholic experts.

So Kolping planted, and God has given the increase. The years since Kolping's death have brought many a trial, but his work was well done. When the war broke out, the hostels emptied and the various groups diminished almost to vanishing point. Seventeen thousand members were numbered among those who fell in battle. Nevertheless, in the years that have elapsed since the war, the numbers increased again and have now exceeded the pre-war totals, and the whole Society continues to progress most satisfactorily. It has known how to march with the times, adapting itself with great facility to all changes in social conditions. It has a great appeal for the present day young man since its constitution is democratic, and the members themselves form the governing body under the wise guidance of the higher authorities. Within its ranks are representatives of a great variety of crafts and clerical forms of employment. It is ready to undertake any work of Catholic Action, and while it has no politics, it has strict principles in accordance with which the individuals can exercise their personal duties of citizenship. It has the blessing and approval of the Holy Father and the Hierarchy.

Here, then, we come to the point of these pages. Could this Society help us to stem the leakage to any considerable degree? While fully conscious of the difficulties in the way, the present writer, though deferring in all humility to those more competent to judge, believes it could. The Catholic Press has amply proved the need for hostels for boys and young men in our larger towns, and His Eminence Cardinal

Bourne has recently appealed for a more vigorous forward movement in Catholic Action on the part of the young people in England. Such hostels would be real power stations for the lay apostolate. How many young men long to be members of the Catholic Evidence Guild, for example, but feel convinced they have not the ability to speak in public? Yet if they belonged to a section of the Kolping Society where a Branch of the C.E.G. was already in existence, they would soon overcome their hesitation.

Difficulties there are in abundance, but they are by no means insuperable. The financial difficulty is soon disposed of. For the foundation of a hostel some money would be required at the commencement, but the hostels would soon be self-supporting, and, when once it had had time to develop, would be able to pay off any debt. For the foundation of groups where no hostel is required, a start can be made in a school-room, just as in Cologne a start was made in a classroom of the schools dedicated to our English Saint, Columba.

Mgr. Hürth, the General Director in Cologne, is eager that England too should reap benefit from this Society which has been the origin of so much real good in many countries. He has suggested that a few young men, intelligent and interested, should go to Cologne for a short visit as the guests of the Gesellenverein in order to see the inner workings of the system. He is convinced that they would then be able to return home and inaugurate a branch for themselves under the guidance and direction of ecclesiastical authority. It was in this way that the original Society spread from Cologne to other cities and countries. The difficulty propounded by those who hold that English youths will not allow themselves to be organized, becomes very slight. They do not need to be organized. Under competent leadership, they organize themselves,—a thing they are quite willing and able to do, as organizations such as the Boy Scout movement amply demonstrate.

Space is wanting, however, for any detailed consideration of the difficulties in the way. Moreover, the time for that is not yet. The first decision must be whether this organization of the Kolping Society can be of service to us in England, as it has been, and is of service to the Church and her children in so many other countries in Europe and in America.

S. L. KENNAN.

## A DREAM OR A VISION ?

THE car stopped noiselessly, and the left-hand door opened of its own accord (I dimly remember that the driver touched a small switch on the dashboard as we pulled up). The Bishop was waiting for me. I must refer to him all through this narration as the Bishop: I did not think for a moment to ask his name or to enquire about his diocese: I accepted him unquestioningly, as I accepted so many other things that day.

The Bishop greeted me with a smile. "You've done it in very good time," he said. "Good thing, too: there's plenty to see and I have much to tell you."

We both got into the car, and a steel gate that blocked its further progress swung open.

"This is one of our toll-gates," remarked the Bishop. "We found it necessary to put up physical as well as moral barriers against 'the people of this world.' Of course we had a pretty stiff fight with the County Council about it, but as we had already begun our road, and were owners of all the adjoining land, we got our way in the end. We needed to connect up with the express road to London, but at the same time we didn't want too much of an influx from the outside world. We decided that the best thing to do was to build a road for ourselves and then barricade it with a toll-gate.

As he was speaking the car rushed smoothly along the two mile stretch of road that separated the toll-gate from the first village. On either side of the road there was a great prairie of wheat; the Bishop referred to it as the "cereal belt."

"We found," he said, "that wheat-growing could not be fitted into a small-holdings scheme. We were not so mad about small-holdings as people thought, and were quite willing to agree that, under certain conditions and for certain produce, large-scale farming was the proper method. In this part of the country, all our cereal growing is done on the large-scale system. The cereal belts are owned and worked co-operatively by the different villages and the tractors and large machines are the property of the villages."

I was immensely interested. I could not for the life of me remember ever having heard of this place before, but

I knew pretty well what it meant: here were Catholics, settled on the land and co-operating with Catholics in the arts of country life.

As we drew nearer the village, the cereal belt ended, and was succeeded by grazing land. The grazing land was divided up into fields of the ordinary kind that I knew, and the Bishop explained that ownership on a co-operative basis applied only to cereal-growing in that part of the country. In other parts of the country cattle-rearing also was carried out on the co-operative principle, but here cattle were privately owned.

"Private and individual ownership is the normal thing," said the Bishop. "We aim at that, but so long as there is a steady balance of private ownership, we are quite willing to admit communal and co-operative ownership where it offers real advantages."

We were now very close to the village. Here the land was divided up into small-holdings for the growing of vegetables and the ordinary kitchen-garden produce. The village itself was large and was a strange mixture of old cottages and of quite new small houses. There was plenty of space between the new houses, and the road was much wider there than where it ran between the two rows of old cottages. I realized that an old village had been "reconditioned."

We stopped before the church. I knew it was the church, though the architecture seemed rather strange to me; yet it was not unpleasing. No sign of Gothic here: almost cubist, I thought.

We made a short visit to the Blessed Sacrament, and then called in at the priest's house next door. The priest was out but had left a note for the Bishop.

"He's really got too much to do," said the Bishop as he opened the note. "H'm, children's cinema performance this afternoon—yes, he's right, he oughtn't to cut that out."

However, the good Father had left an excellent lunch for us during which the conversation turned on the cinema. This was evidently a favourite topic of the Bishop's, and he gave me a most interesting history of the rise and progress of the Catholic cinema movement. The Catholics of Germany, he told me, had played a great part in the movement, and the film being shown that afternoon was a German film of the life of St. Francis specially produced for children. How the children loved the Sermon to the Birds and the quite un-

historical magpie that hopped forward and made a solemn bow to St. Francis at the end of the discourse!

"When the Catholic land movement began," said the Bishop, "there were several people who thought we ought to cut ourselves off altogether from the cinema and other mechanical wonders of the age. Fortunately, the majority saw that there was nothing intrinsically wrong in mechanism, and that the cinema and wireless might be very useful assets to the new village life, provided that they were kept under proper control. The German Catholic film movement and the setting up of a Catholic International Broadcasting station in Holland were two very necessary conditions of our present success. Of course we don't cut out the B.B.C. altogether nor films produced by the big commercial companies, but we can exercise a reasonable control, and also supply a Catholic corrective which did not exist in the old days."

All this while I was like a man in a dream. I saw everything vividly, yet I did not know where I was. The whole thing was a mixture of both strangeness and familiarity.

We spent the afternoon visiting other villages. At the third village along the road we came to a large Benedictine monastery, which was also an agricultural college. The monks received boys from the towns and gave them a thorough training for three years. The Bishop pointed out that this was a very important part of the Catholic land movement: it was a means of leading back men from the overgrown towns to the sparsely populated countryside, and performed a useful selective work in picking out the right type of man for the hard life of agriculture.

There was variety in the villages. We inspected one that was almost entirely given up to spinning and weaving. The Bishop discoursed on the superiority of hand-spun wool over machine-spun; it was more durable and took colour much better. With cotton, it was a different matter. Hand-spun cotton had no great advantage over machine-spun, and I learnt that there were still a good many power-driven mills in Lancashire.

In each village I saw that the church and the Catholic club-house were the focus of corporate life. I was acquainted with the ordinary kind of church hall, but this was somewhat different, and club-house is a better word to describe what I saw. In each of these buildings there was a large room which was used for lectures, concerts, and

cinema performances, and also, during school hours, for the instruction of the upper forms of the village school. The rest of the school was established in other rooms of the same building. The walls of the large room were lined by an excellent general library from which everyone in the village might borrow. There was also a smaller room, comfortably furnished, where the inhabitants of the village could meet and chat: this room was open every day.

As we journeyed round to the various villages, the Bishop supplied me with a mass of detail about the economic and social life of this extraordinary development. There was a huge Catholic Agricultural Organization for the whole district. One of its most important functions was the co-operative selling of agricultural produce. I learnt that the complete working-out of this scheme of co-operative selling was a comparatively recent achievement. When the Catholic land movement began, the primary aim was to help men to obtain a living for themselves out of the land: there was no thought then of surplus produce. But now the flourishing Catholic land settlements were beginning to supply a considerable amount of produce to the nearer towns, and writers on social questions were beginning to lavish praise on a movement that was doing much to restore a saner and steadier balance between English agriculture and English industry.

I was told also of the growing hand-weaving industry, and the great interest in handcrafts. I remember vividly a wood-carver's workshop where a man and his sons were at work on a new reredos of painted wood.

Twilight was beginning to appear as we reached the end of our journey—the Bishop's own modest residence in the new village of St. Gerard's. We had dinner almost at once. The Bishop and his secretary entertained me, and it was one of the pleasantest meals I have had. But what remains indelibly impressed on my memory is the Bishop's description of the early history of the Catholic land movement. He had just got me to put my autograph in his album, and, seeing that he was in a very happy mood, I suddenly decided to confess my ignorance, and to ask him for an account of the early history of the movement. He was quite willing and from the way he spoke I knew he must have often lectured on this subject before.

"To begin with myself," he said, "I owe my conversion

in this matter to Socrates. Of course you know "Plato's Britannia." Well, I read that work when I was eighteen, and it was then for the first time, in the glow of that genial but illuminating humour, that I realized what was the true nature of England's economic troubles. I was working at the time in the London office of a big motor car firm. I simply couldn't go on with that kind of work. I was young and strong: I felt that I was wasting my energies on a luxury trade when I might be using them for the primary and necessary goods of life. In any case I felt sure it would not be long before England would simply have to take a greater interest in agriculture, and I felt that in my small way I could do something for the country if I did my share in going back to the land. I got a sort of farmer's boy job at a Benedictine monastery in the South of England, and through the kindness of the monks I learnt the first elements of farming. About that time I heard of the English Catholic Land Settlement League. This was a small group who were trying to get English Catholics to settle on the land. Most people thought the scheme was mad, but through the generosity of a Catholic land-owner they obtained land and, with the financial help of enthusiastic supporters among the Catholic laity, they actually got under weigh a small-holdings' scheme which secured a considerable amount of success."

The Bishop stopped to re-light his pipe.

"Another young man and myself," he went on, "got one of these small-holdings and kept it going for three years. All this time I was getting clearer ideas about the need of a land movement in England. It was evident that English industry could never recover its former dominating position. The less industrially-developed nations had caught the knack of using machinery, and the growing industrialism of Russia was only another example of a general tendency. Quite clearly, England could never hope to compete in world markets with the same advantages as before. The decline of industry in England meant more and more unemployment. Surely something could be done to bring together that vast mass of unemployed men and the then large tracts of un-worked English soil. Quite a fair percentage of these men could be taught to support themselves on the land. But the great obstacles were not financial, as people thought, though these were big enough, but moral and psychological



obstacles. There was need of driving power and big ideals. Many Catholics came to see that if there was to be any successful land movement at all it must be the outcome of religious ideals, and that a land movement based on Catholicism was a daring but just possible ideal.

About this time I thought a great deal about religion, and the idea of the priesthood began to take shape in my mind. Slowly I realized that I had a vocation. Another man came to take my place on the small-holding, and I entered a seminary.

During my seminary course I was constantly thinking of the Catholic land movement. I saw that the small beginning was useful, but that a big scheme was necessary if anything of permanent value was to be done. I was ordained and through the kindness of the Bishop was appointed to a small country mission.

In the seminary I had often discussed the Catholic land scheme with my fellow students, and now on the mission I got into contact with several priests who had similar ideas to my own. We founded a society and set up a kind of information bureau by means of which we were able to get into touch with Catholics who were willing for the sake of God to attempt the hard life of the land. Some of us began to write and lecture. The propaganda spread, and we won over Monsignor Agricola to our side. Then came the finger of God. The diocese was divided and Monsignor Agricola became the new bishop of the new eastern portion. Land at that time had fallen greatly in value, partly through the pressure of a Government land-tax. On the other hand, our Catholic Land Society (the society begun by the clergy in my first years on the mission) had got together certain funds. Bishop Agricola, with the permission of the other bishops, launched a great appeal throughout England. Funds came in—not a few from non-Catholics. The Bishop bought up land quickly: the movement spread: many people made gifts of land. This was the beginning of the new Catholic provinces. Existing Catholic farmers took on apprentices: a Benedictine monastery was set up which trained men in agriculture. Fairly soon we got together groups of Catholic settlers. The fundamental idea was to settle Catholics on the land and to give them a chance to get a living from it. Questions of marketing and transport could be discussed later.

Catholicism was the basis of the whole movement. Bishop Agricola saw that the clergy must be generating-stations of power for this new religious and social ideal. He put as many clergy as he could among the new villages and colonies, though of course he couldn't spare a priest for each village at first. It was Catholic religion and Catholic sociability, with the priest as 'my host,' that kept those villages going. The priest in each village was cinema manager, village librarian, theatrical producer, general master of ceremonies, and above all, of course, confessor and friend. And the thing succeeded: the early days were desperately hard, but the Government saw the value of the idea and gave us help.

The rest is soon told. Similar schemes were started in other parts of the country: some failed but most succeeded. Our original information bureau grew into the modern central organization that you probably know very well. God blessed the scheme and its success is now assured. When I succeeded Bishop Agricola, I found the hardest task of all was to keep the new provinces from being upset by too sudden immigration. In fact, the greatest modern problem in England to-day is how to deal with the Catholics who must and ought to stay in the towns, but who are being subjected to the influence of the pitiful paganism all around them."

The Bishop stopped and I began to pour out questions. Kindly the Bishop answered. He gave me more details about the movement in other parts of the country. I led him on to speak of the progress that had been made in this diocese under his own guidance.

The hour was late as I retired to rest. I was just dozing off when I heard a knock at the door. The Bishop looked in.

"Sorry," he said. "I didn't think you'd be in bed so quickly. I was merely going to chaff you about living in the past."

I listened drowsily.

"I happened to look at your autograph just now," went on the Bishop. "Do you know, you've put the year as 1931."

"Sorry," I muttered sleepily. "Get a bit mixed up sometimes—let me see, it's . . ."

"1981," said the Bishop.

"Oh, yes," I said almost questioningly but very very sleepily. The last thing I remember was an episcopal chuckle as the door softly closed.

J. H. BECK.

## IS IT REALLY FAITH? <sup>1</sup>

MORAL philosophy outside the Church has, for a long time, scarcely been on speaking terms with Catholic Ethics. The reason is that the latter assumes the existence of God, proved in another department of philosophy, and identifies the supreme good with God. This intrusion of an alien subject, as it is thought, has caused scandal, as it is one of the claims of the scientific moralist that his subject is self-consistent, complete in itself and, therefore, independent of theology. This being so, I cannot tell what kind of a reception Professor Taylor's *Faith of a Moralist* is likely to have, nor can I prophesy its fate. Even his authority may not save it from being dismissed as a religious gallimaufry. Nevertheless, it remains a portent and a matter for congratulation that in contemporary England one of the leading scholars of the day should take as his theme, that morality cannot be explained without an appeal to religion, and that Christianity gives the highest expression to all that is implicit in our moral conceptions. [The lecturer is precluded by the terms of the Gifford bequest from openly defending any one form of religion, but I do not err in saying that all his arguments point to Christianity, and to Christianity as embodied in a Church.] This abandonment of the commonly accepted position of modern philosophy ought, therefore, to be very welcome to all who believe that the welfare of this country is bound up with the Christian ethics, and it will be interesting to compare Professor Taylor's "faith" with that imbedded in Scholasticism.

The first question asked in Volume I. is whether the good of man can be found in any human temporal state, or must be sought in the "supernatural" and eternal; and then, if this latter be the right answer, whether it can be attained without the help of God's grace, anticipating, assisting and crowning. The argument begins with a discussion of value and its relation to fact and existence; and, as against certain views which separate them completely, Taylor maintains that value has no meaning except in so far as it is based on

<sup>1</sup> "The Faith of a Moralist," the Gifford Lectures for 1926-28, by Professor A. E. Taylor. London: Macmillan. Two Series. Pp. xxii. 437: xx. 437. Price, 15s. each.

what is existent. The objection to this rests on a false conception of the "universal" as though the abstract concept had a subsistence of its own. There is, he says, no such universal which has not its foundation in fact. The right analysis is conceived after the model of St. Thomas, who is quoted with approval, and followed also in his doctrine of analogy in predication. The ideal value, therefore, is no chimera but existent, and our moral representations of it are not make-shifts but analogously true.

After having thus established the objective character of the supreme moral value and its existential import, Taylor is naturally forced to compare the imperfection of the moral order and the moral life as we know it now with this ideal, and he endeavours to show that no solution is forthcoming if we try to decide the problem within the confines of this temporal life. Eternity is not a luxury of thought, but a necessary ingredient in any philosophy which would do justice to time and the nature of man's moral efforts in time. Neither time nor eternity can be eliminated; such is his criticism of certain forms of idealism and empiricism; and Taylor puts great store on the reality of both, and their interconnection. Once again, he uses a Thomist conception to explain the difference between the timelessness appropriate to God and that experienced by human souls in heaven; the distinction, namely, of *æternitas* and *ævum*, and on the strength of this he makes the suggestion that "for any creature, however exalted in goodness and wisdom, there are always surprises possible, surprises in store, though in a world from which evil had disappeared the surprises would always be 'joyful.' "

With the vindication of the supreme good and the necessary connection between it and our imperfect realizations of moral perfection in this world, Professor Taylor is able to work out step by step the logic of his "faith." In the course of the lectures, he pauses frequently, over one point or another, and these digressions or asides are often of the greatest interest and value, as the topics treated are nearly always relevant to some contemporary issue, and they are illustrated with that wealth of learning we have come to expect from him. The main lines of his argument have a close *primâ facie* resemblance to those of Catholic philosophy. The supreme good is identified with God, and the end of man is nothing but the vision of God's essence. The imperative of duty is subordinated to that of the good, and as the correct-

ness of this has been so strenuously denied by many modern philosophers, the reasons of Professor Taylor are worth giving.

Thus again we are pointed to the conclusion that the "reason" which, in the last resort, prescribes the law of duty, is not ours in possession; it is a reason which is only communicated to us in part and gradually, and that in proportion to our faithfulness to the revelations already received. We do not make the law, we discover it and assent to it, and it is for that reason that no attitude to the source of the law is adequate unless it has passed from mere respect into that unqualified reverence which we know as adoration and worship. And we cannot worship what is no richer in quality than our own self; we can only worship that which is already all, and more than all that we mean when we speak of ourselves as living, intelligent, moral and personal. For that which we worship must be capable of continuing to sustain our worship, however much farther we may progress along the road which has already led us into such personal moral life as we enjoy. Thus viewed, the "supreme good" takes on the full character of a living, spiritual and personal God, and the life of fulfilment of duty, the character of a daily appropriation of the riches of God. The discharge of duty is seen to be the road to deformity.

This destiny of the individual implies immortality, and an immortality in which, because of free will, union with God may be missed and a state of final reprobation possible. For arguments in favour of immortality Taylor does not go to the general belief in it of mankind, nor does he rely on the metaphysical argument from the simplicity of the soul. The first of these, he thinks, is often non-ethical, and we are concerned not so much with the question of survival as survival of a definite kind, and as to the metaphysical argument, he holds that it only shows that if the soul perishes it perishes all at once. I do not think that this reason is a very sound one, but, as I shall return later to criticism, I shall pass it over without comment and summarize the contents of the second volume.

In this second volume Taylor develops a doctrine already suggested, the need, that is, of God's help and grace if man is to attain to the good to which he aspires. He had raised the

question whether such a collaboration on the part of God was required, and answered it in the affirmative. Now he tries to show what kind of an intercommunication one would be bound philosophically to expect; in other words, as religion is inseparable from morality, what kind of religion will present the perfect type? In another respect, too, the second course of lectures carries on the thought of the first. In the latter the insufficiency of temporal values has been demonstrated. Like Plato, Taylor flies to what is unchanging and everlasting, but he will not, after the manner of certain idealists, disparage the temporal, and he is anxious to show how the absolute enters into the contingent, giving it value and making it a ladder of perfection which need not be kicked away. His argument comes to this, that philosophical rationalism, which ends in abstractions, is corrected by religion, by faith in a personal God who beckons and summons men to union with Himself. If we consult the highest forms which religion has taken, we find that they include a claim to be a revelation of God, that they are supernatural, historical, authoritative and sacramental. Taylor devotes a lecture to each of these characteristics, and altogether they form a most impressive contribution to the philosophy of religion. In his final lecture he deals with a difficulty which is bound to arise in readers' minds, owing to his insistence on the dependence of man on God and the interdependence of morality and religion, reason and revelation.

Have we anywhere, by anything we have said, compromised the rightful claims of either living religion or reasoned science and philosophy to independence and freedom from alien interference, each within its own sphere? In particular, have we advanced anything which can prejudice the demand of a rational philosophy to pursue its own problems, by its own methods, in a strictly disinterested spirit, without apprehension of being arbitrarily arrested by dictation from the priest, or the dogmatic theologian?

His answer cannot be summarized, but one quotation will show the line of defence which he adopts.

We have also the right to demand everywhere that the problems thus forced upon us shall be met by strenuous thinking, that there shall be none of the idle mystification which, in fact, has, in different ages, infected

men's attitude towards all the problems set us by life, no substitution of acquiescence in accepted formulae for honest thinking, whether in natural science, in moral science, or in divinity. But if, as we have urged is the case, theology itself has inevitably arisen in the honest attempt to think out the implications of genuine experiences, which are other than, or at least more than, the experiences intellectually elaborated by the natural and moral sciences, it is as vain to dismiss theology as illegitimate on the strength of the acknowledged difficulty of fitting its presuppositions into a metaphysical scheme, based on the assumption that the course of physical history and the history of our social relations with our fellow men, between them, disclose all the reality there is to be known, as it would be to deny some adequately established position in natural science for the like reason that it is hard to adjust it to a metaphysical scheme inspired by exclusive attention to experiences of a distinctively religious kind.

This short account of *The Faith of a Moralist* does not do justice to the even flow of the argument, the wealth of illustration and the criticisms of living philosophers which enliven every page. I know no book which is so informative of the weaknesses and good points of current views, which tells us more, in short, of what is enduring in the thought of Plato, Kant, Hegel and other great thinkers. There is, in fact, so much in these volumes which carries the mind and heart with it, that one is tempted to ignore criticism. But a story which Taylor himself relates reminds one of one's duty. . . . "A Roman Catholic theologian was in conversation with an outsider, who remarked that there seemed no real difference between the position of Rome and that of a well-known and widely-respected 'Anglo-Catholic.' 'Pardon me,' replied the theologian, 'we are at the opposite pole from X. He holds every doctrine that we hold, but holds them all for the entirely irrelevant reason that he thinks them true.' " Professor Taylor seems at times to be very near to the Catholic position, and I have no doubt that many a reader in reading the defence of freedom and immortality, of sin and punishment, of Hell and Heaven, of the life of happiness in the beatific vision of God, of the need of grace and revelation, of sacraments and miracles, will have thought to themselves that



the "Anglo-Catholic" is substantially the same as the Catholic. The truth is that the resemblance is no greater than that of the shadow in the water to the moving vessel, and instead of dwelling on the multitudinous differences, important and slight, between the two which reveal themselves on a more careful inspection of these lectures, I will indicate the one crucial mistake from the Catholic point of view in Professor Taylor's faith.

That mistake is suggested in the story quoted above, and it can be put in another way,—Professor Taylor wishes to make the best of both worlds. He sees that naturalism will not do, that Plato was right when he called men to the contemplation of another world where the absolute forms of goodness were to be met. So far so good, but there is better: this right instinct carries Taylor further than ever Plato went; he stakes out a claim for religion, and for a religion which bears an unmistakable likeness to Christianity. Man cannot live his best life without some such form of religion, that is to say, he cannot live without the supernatural. And the proof of this? Consult man, his ideals and his experience, and see, too, if reason is not on his side as against the sceptic! Moreover, if once we allow that God is no *roi fainéant*, but the numinous, one, infinitely good and personal, then His activity must be felt, he must to some extent take charge of man and his destiny. Our task, therefore, is to assign the respective parts to God and to man. To God we must give transcendence as well as creative and providential power, and because He is perfect and we are imperfect, His goodness to us will be supernatural, He will favour us with grace, and even the possibility of miracle must be admitted. As God He must, too, be authoritative, and His dealings with man will be by way of revelation, and what is more, as man is a being of body as well as spirit, in process of development by means of sense and through and through historical, it will belong to God to approach him historically and assist him by visible Church and sacraments.

What, then, is left to man? Again, we can argue to what ought to be. God will not take away what He has once given, and it is the prerogative of man to reason and to adventure, to move from experience to experience and garner his wisdom from his experiences. Consequently, God will not dictate to man, but reveal to him a doctrine which he will sift in his experience. Philosophy and religious experience, therefore,

have full play and the deposit left after the sifting remains as the abiding witness of God's revelation.

It seems to me, then, that the rightful demand of the intellect for individual freedom to think sincerely and fearlessly, and the equally rightful demand of religion for objectivity and protection against the vagaries of pure subjectivity, can only be harmonized in one way, through the cultivation, by all parties who are concerned that human life shall be the prey neither of worldliness nor of superstition, of the two complementary qualities of docility and adventurousness.

What, in fact, is a distinction recognized in natural knowledge, the distinction, namely, between the authority of a Galileo and a Newton and the formulae by which they gave expression to their truth, should be admitted also in religion.

There seems to be no sufficient reason why the same distinction between authority and inerrancy should not be quite frankly recognized in connection with the theologian's attempts to formulate human knowledge about God. . . . With the clear distinction between authority and inerrancy once before them, it would become increasingly apparent that what the theologian is really asserting as the foundation of his claims is simply the reality and autonomy of experiences with God as a genuine feature of human life, and the legitimacy of co-ordinating the contents of such experiences into a coherent system by trusting the testimony of those in whom it is the richest and most pronounced.

Thus revelation and private judgment can co-exist together and, by the appeal to the highest religious experience suggested in the passage just quoted, Professor Taylor sees the means of providing a criterion for knowing what is God's word.

What is substance, I take it, we only learn in what might fairly be called an empirical way. *A priori*, we are hardly entitled to say more than this. A religion is true religion just in so far as it achieves the purpose . . . of thoroughly remoulding the self, so as to make God, the supernatural good, and eternity the very centre of a man's thought and will. Whatever in life and practice of an actual religious community, is an obstacle to this

inward renewing of life, is plainly incompatible with true religion, and whatever, in the alleged revelation possessed by the community, encourages and perpetuates the obstacle cannot be of the substance of revelation. But also, what cannot be dismissed without impoverishing spiritual life, and hindering the remaking of the self into eternity at its source, clearly is of the substance. If we would judge how the test is to be applied, I do not see that we have any sure course but to study the types of life and character actually promoted by given affirmations and denials. If we find that a high level of the right kind of spirituality and other-worldliness is regularly attained in dependence on certain convictions which have their origin in acceptance of a given "revelation," but regularly missed when these convictions are ignored or denied, we shall, if we are prudent, be very slow to treat these particular affirmations as temporary and unessential; we shall feel fairly persuaded that they at least *contain* something which is of sterling substance, and that they must not be met by bare denials. It may be that the affirmation is not thus proved to be all substance without alloy; the future may yet show that there may be qualifications of the affirmation which can co-exist with, or even be favourable to, the richest spirituality. But the test, if it has been fairly applied, may, for all this, entirely dispose of an unqualified denial.

I have multiplied these quotations partly to be quite fair to Professor Taylor's views, and partly to save myself from advancing personal criticism. Professor Taylor has done so much in these volumes and in his other writings to adjust the balance in favour of a Christian morality and a noble philosophy, that it becomes a Catholic writer to be as sympathetic as possible. Nevertheless, it is impossible to hide the line of cleavage. Catholic philosophy claims to be as rational as that which Professor Taylor advocates, but it will not make his concessions. He writes with his eyes on his fellow philosophers, and, let me add, on his own desires and rights as a philosopher. Hence he argues that the Christian religion can be vindicated, that the philosopher can keep his independence and his reason, that the supernatural, experience and private judgment are compatible. To show how this can be done he introduces the word supernatural and contrasts it with naturalism, with "this-worldliness." As I understand

him, all religion is supernatural, and, as he expressly says, all religions contain genuine revelation. The inevitable conclusion from this is that Christianity is different only in degree from other religions in the manner of its revelation, even though it may be the highest amongst them. What, therefore, can be said by Catholics of natural religion can be said also of the Christian, and Professor Taylor is quite consistent in going on to maintain that Christianity too should, like other religions, be put to the test of the growing experience of mankind and be criticized by philosophers. Where he shows his originality is in the contention that the use of reason should be accompanied by a reverence for an element or substratum in religious experience which is supernatural or heavenly. The rationalist and naturalist philosopher neglect this, and they err as grievously as the modernist, who wants to do without fact and reason, and trust in emotional or mystical experience. By emphasis on the transcendence of God, and the "givenness" of religious experience, he is enabled to argue in his own way to the necessity of revelation, authority, a Church and sacraments.

This outline will show how fundamental is the difference between this faith and that of the Catholic, despite similarity of language and the use Professor Taylor makes of Catholic writers and Catholic terms. When, for instance, he argues from moral conceptions to the supernatural truths of the Christian religion, he is stating what has been considered immemorially as an extreme heresy by the Catholic Church, and, as this is his main theme, we can see how true it is that his Catholic conclusions follow from premises which are not ours. Alas! that I should have to say it, what Professor Taylor holds dear I regard as a sin and a delusion, and whereas I thank God that He has permitted me to know His truth and hear His voice, Professor Taylor thinks my attitude to be at bottom insincere and an insult to philosophy. He says that he worships God and that God reveals His will and mind to him, but that he must wrestle with that communication, decipher its meaning in terms of the thought of his own mind and pass it through the crucible of his own experience and that of the men he admires most, before he accepts it. I say that this may be necessary if God does not reveal Himself and His wishes clearly, but that if, as Christianity claims, God has taken charge of us and in His generosity given us a word, the Word itself, of supernatural life, then I blas-

pheme God by putting terms and making conditions to my acceptance, and I besmirch the message if I mix it with my own desires and judgments. And I would contend that if Christianity stands for anything definite and distinctive, then its witness is on my side; there can be no doubt that Christ, as we know Him from the Gospels, demanded a faith which kept nothing back; that St. Paul taught a doctrine which let not even an angel from heaven dare to modify; that the Christian Church, from the beginning to the most recent times, thought itself commissioned to do but one thing, namely, to teach without gloss or change, without brooking criticism, the unchanging word of God. Hence if Christianity means anything at all it means a supernatural religion, distinct in kind and not in degree, from all other religions, and, let me add, the sure and decisive test of whether one believed in it has been this,—that one submitted to it with all one's heart and mind, precisely because God had spoken in it, not through natural reason or experience, as in other religions, but in the divine language of the Only Begotten Son.

This, as I say, has been recognized until recent times, as the claim by which Christianity stands or falls. The old type of Protestant believed it equally with the Catholic; he differed from the latter in that he sought first the kingdom of God and his authority in the Bible. It has been left to our modern Christians to keep some or almost all of the Christian doctrines, and at the same time to rest those doctrines on the word of their own experience and reason. I do not think that this new form of Christian belief compares favourably with the old die-hard Protestantism, for at least one knows where one is with the strict Calvinist, and God is not mocked. Professor Taylor is well aware of the dangers of modernistic tendencies and the need of preserving in a religion the "objectivity of God, and the spirit of receptiveness and reverence." But while acknowledging and, in many admirable passages, praising such an attitude, he wishes to combine with it his philosophical liberty and his private judgment, and to work to the truth underlying the Creeds by means of his religious experience. I fear neither peace nor truth can be won by such an alliance; that it is a compromise, a desire to have the best of both worlds, and bound to end in failure. If one wants God and also to keep self, one will have oneself and lose God. St. Augustine said somewhere: "What soul hungering for Eternity and shocked by the short span of this present life

would resist the splendour and the majesty of the authority of God?"

God, indeed, is so wonderful, and His authority so compelling and gracious, that the soul which has known His word by faith could not dream of testing it by its infirm experience or want to do aught else than hear and learn. It suggests a lack of the knowledge of the true God and of divine faith to await verifications, to suspend complete surrender and retain what is closest and dearest to oneself, the right to sit in judgment. Before the immensity of God's gift can be enjoyed, there is a final temptation to be overcome, a temptation subtle and difficult because it looks like the prompting of an angel of light. It prompts us to yield to God and to say, "my mind and my liberty you have given to me, you would not take them away. You could not expect me to surrender them." The argument is not really convincing, for one cannot lose by giving to a God who is truth and goodness, and to ignore this is to be wanting in faith; but more than this, the attitude is one of self-deception because as in love, so in religion, there must be no holding back, and protestations of love mean not what they say if there is no wish and firm determination to give all.

Hence compromise in Christianity is fatal. There is no other way save in echoing the words of the once doubting Apostle, "My Lord and my God!" And those who reject the narrow way, despite all their efforts, succumb to the rationalism rebuked by Newman. "The Rationalist makes himself his own centre, not His Maker; he does not go to God, but he implies that God must come to him."

M. C. D'ARCY.

## THE CHURCH IN THE CITY

OUR urban civilization, with its highly mechanized industry and its feverish pursuit of wealth and pleasure, is in no sense the creation of the Church. She was at home in the world of the Middle Ages because it was a world which, to a large extent, she herself had made. But that cannot be said to-day. There is little that is congenial to her spirit in the great industrial cities wherein live the great majority of English Catholics. They must sing the songs of Sion in a strange land. The iniquitous penalties once inflicted by the law were a slight matter compared with the penalty of being opposed on every side by an alien civilization. Contemporary journalism, literature, philosophy, impress on us the fact that, no matter what legal toleration be granted us, we are but a handful of colonists set to guard the imperial interests of Heaven amid a hostile population. Above all we feel as something foreign to our genius the monstrous growth of those modern industrial cities in which the bulk of us are compelled to live.

The aspect we present to the outsider is that of an anachronism, a picturesque survival from other days. But anachronisms, perpetuated only by force of habit and fond sentiment, do not flourish as does the Catholic Church in the England of to-day. The bodies which arose under and were closely related to the peculiar economic and social conditions of the sixteenth century, now that those conditions have changed, exhibit no such powers of survival. There is stamped upon them the characteristics of a certain epoch, and the passing of that epoch, the decline of that middle class with which they are identified, discovers them confused in counsel, powerless to resist effectively current materialism, and declining in numbers. The Church supposed to be no more than a relic of mediævalism shows, on the other hand, every sign of vitality.

Nor can it be said that it survives only by avoiding conflict. The Church of the fourth and fifth centuries, threatened by a barbarian invasion, took refuge in the deserts of Egypt and the solitudes of Europe. But the Church of to-day has stood its ground. Its temples are planted where the industrial populations are thickest and in closest



proximity to Mammon's fiercest activities. It does not avoid the crowd but seeks it. The bulk of its people are exposed all their lives to the full force of urban materialism. The faithful in these times are found in the towns working side by side with their fellow citizens, reading their papers, sharing in their political interests and entering into their social life. It has to be noted further that the lot of great numbers of them obliges them to experience the worst effects of urbanization. By no means as a favoured few, enabled by the privileges of wealth to choose their manner of life but suffering all the impotence of a "proletariat," do they maintain consistently the witness of their Faith.

An anachronism having no organic relation with its surroundings, unlike the plant which draws nourishment from the soil, cannot profit by its alien environment. It remains insulated. But that which evinces the vitality of the Church in contemporary Britain is that increasingly it is reacting to the stimuli of its times. No more than the Church of the earliest centuries was above profiting by pagan culture is the Church of to-day too proud to assimilate whatever can be used from the soil into which its roots go down.

A fitting symbol of the relationship thus described is the projected Liverpool Cathedral. In imagination one may see its mighty dome dwarfing the temples of Mammon amid which it rises and flashing its light across the commerce-laden Mersey—a sign to all who may see it of the triumph of spirit over matter. It is peculiarly encouraging to find this great enterprise undertaken in one of England's busiest industrial areas, one in which the economic crisis is most severely felt and where the clash of classes is specially acute. It is pleasing also to know that, in its construction, religious devotion will avail itself of the best that modern art and skill can contribute. We should be blind if we did not see in this a token that the Church is attacking the unbelieving world from within and already giving evidence of victory.

The point to be emphasized will be made clearer if we turn to a phenomenon in the cultural sphere and see how, there, the Faith upheld the spirit and inspired the strains of a poet immersed, at least so far as concerns external circumstances, in the very mire of a great city. A Catholic poet arising in the nineteenth century should have contented himself, according to current conceptions of his Church, with singing, in some backwater of provincial life, the songs of a

forgotten day, echoes of a minstrelsy long outmoded. But that obviously does not describe Francis Thompson. As an artist he belonged to his day and generation, as a man he was plunged into the seething life which eddies through the streets of London. The metropolis whose darker side he knew so well stamped itself on his very features. "He is," wrote Wilfrid Scawen Blunt, after entertaining the poet and the Meynells, "a little weak-eyed, red-nosed young man of the degenerate London type." His tastes apparently were those of the city-bred. "I met them at the station," wrote the same observer, "a very lovely day, and as we drove through the woods, Meynell pointed out to me that the poet of nature was wholly absorbed in the *Globe* newspaper he had brought down with him in the train, such being the way with London poets." His poems, with few exceptions, reveal their urban origin. They are exotic, the creations of a mind spurred by the feverish life of what Cobbett called "the wen." Thompson's experiences introduced him to the worst evils associated with our urban civilization; his life in London might be described as a sort of "harrowing of Hell." He surely drank the cup of street horrors to its dregs. But neither as an artist nor, wholly, as a man, was he overcome. Nay, it may be said that, like the lily, he transmuted the mire into radiant beauty. Where others have found only the forces which degrade, he found God. Even the lowest rung of the nether world into which he descended was linked with Heaven. Profoundly significant when read in the context of what has been said are those familiar lines:

But (when so sad thou canst not sadder)  
 Cry;—and upon thy so sore loss  
 Shall shine the traffic of Jacob's ladder  
 Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,  
 Cry;—clinging Heaven by the hems;  
 And lo, Christ walking on the water  
 Not of Gennesareth, but Thames.

That is Liverpool Cathedral in verse. It is faith's ringing shout of victory over the worst that Mammon could do. In those lines a religion supposed to be indigenous to other climes and incapable of flourishing vitally in our age sets up its word-built temple in our modern Babylon.

But Francis Thompson, however seraphically he could

write, was no saint. For a more complete victory over this alien civilization we must look elsewhere. For twenty-three years Margaret Sinclair, the Scots working-girl, lived as a native of the Edinburgh slums. Her days were filled with exacting labour which left no time for intellectual culture. She represents fully therefore the proletariat, the factory-hands, the "wage-slaves," who are the peculiar product of industrialism. From those conditions she escaped, but in her own way. Many born and bred under similar circumstances have succeeded, nevertheless, in rising above them. In hours stolen from sleep they have acquired a smattering of learning and, throwing themselves into the political activities of their class, have won for themselves positions of responsibility in the Labour movement. In so doing they have managed to leave behind the limitations of their fellow-workers. Margaret's escape was an interior one and left her material circumstances unchanged; until she became an extern Sister in the community of the Poor Clare Colettines, Notting Hill, she continued to work as a factory-hand. It was by means of that ladder which Thompson saw, pitched between Heaven and earth, that she rose above her outward circumstances. In her his verse becomes a living fact. Should the process for her beatification, now begun, have a successful issue, she will be, in a special sense, industrialism's saint, an effective proof that, however limited the opportunities of her class in this world, in the Church they are boundless.

Numerous voices have emphasized (not without reason) the terrible spiritual and moral handicap under which her fellow-workers suffer, and some have gone so far as to say that our economic system in its pressure on the poor inhibits the Christian virtues. That well-known sociologist, J. A. Hobson, in his latest publication, asks:

How can men love their neighbours, take no anxious thought for the morrow, co-operate with their fellows for the common good, within an economic system which operates, partly by competition, partly by private monopoly? . . . To tell men that the cultivation of personal virtues can release them from the injurious bondage of such an economic order is to talk sheer nonsense. So long as most men are kept struggling against one another for the bare materials of physical life, have no security for the continuous maintenance of themselves and their

families, and little hope of improving their condition, they will remain selfish, greedy, covetous, deceitful.

For those without belief in the supernatural this must be an almost inevitable conclusion. But Margaret Sinclair testifies to a divine power working in this unpromising region and producing even out of the soil of industrialism flowers of saintliness. In her, Catholicism showed its ability to stand up to the worst features of our civilization and triumph over them. She did what economic determinists like the writer quoted declare to be impossible. Co-operating with God, single-handed, she defeated the system asserted to be, in the realm of character, invincible. Nor in this is she a solitary exception, as many a priest ministering in slum districts could testify. The significance of this fact can scarcely be exaggerated. It means that, in so far as the type represented by Margaret Sinclair becomes more general, the faithful have stood the terrible test which the last hundred years and more have imposed on the poorer class of British Catholics. In an infinitely truer sense than it could be asserted of the Russian Revolutionists, they have defeated Capitalism and even profited by the discipline which it exercised. It was by such as Onesimus that slavery and serfdom were overcome in the past, and the story of that deliverance, wrought from within, is being repeated to-day. Is it a sign that, having learned the lesson this phase of history has had to teach, we are ready to pass on to the next stage? Let me give the emphasis of reiteration to this point.

The way of escape from an uncongenial civilization lies, first of all, in enduring without endorsing the wrongs it inflicts. The Babylonian captivity is not without its purpose and that purpose must be fulfilled before the pilgrims can set out. The slowness of our march forward means that we may not leave undefeated enemies in our rear. A premature escape, brought about by unaided human effort, is as fatal for the victims of social injustice as premature deliverance from the shell is for the chick. When the time is ripe, when the chick has, by means of the nutriment supplied in the egg, sufficiently developed to use its freedom, it escapes with but slight effort from what, though once the condition of its preservation and growth, has become its prison. The parable applies to a Church incarcerated within a system alien to its genius. Its wisdom up to a point lies in tolerating that

system and appropriating whatever values it has to confer. We cannot defeat this pagan civilization of ours until we have endured in faith, charity and hope, the worst it can do. Seen in this light the fact that our poets should sing and our saints arise from the depths of urban poverty becomes eloquent of much. It suggests that, our representatives having borne the test, the day to which we look forward is at hand.

The parable of the chick and the egg is not adequate because, while the embryo is growing, the shell remains unchanged. In the case we are considering, interior development is accompanied by the break-up of the encompassing civilization. Indeed the danger lies in the possibility of the latter process outstripping the former, the prison doors being thrown open before the prisoners are equipped for their new life. The strong likelihood that the regime under which we have lived so long as to become habituated to it is collapsing must serve as a grave warning. We have seen indeed that in certain cases British Catholicism has triumphed over a hostile environment. We are even permitted to witness the setting forth of pioneers, inspired by ideals of agriculture and craftsmanship, to establish themselves in communities on the land. But to what extent are others prepared to renounce the comforts and conveniences of Babylon? We have spoken as though Francis Thompson and Margaret Sinclair stood for victories won in the name of the faithful at large, victories which indicated therefore a readiness to stand the shock of dissolving systems. But a doubt insinuates itself as to whether the break-up of the existing social and economic order would not find us standing disconsolately among the ruins, knowing not whither to turn or what to do. These pioneer emigrants from industrialism are showing us the way. We cannot observe them too closely or study their methods too sympathetically. The day may be nearer than we think when large numbers of us may be called upon to follow them. The spectacle which presents itself to our gaze is that of a race between a process of interior preparation for a new and better order of society and the decay of the present artificial urbanism.

STANLEY B. JAMES.

## ST. ANTONY OF PADUA

"Hic fuit ex Ordine Fratrum Minorum, et socius beati Francisci."—  
*Chronicle of Salimbene.*

### I

"O H, I'm afraid I've no devotion whatever to St. Antony"—this—and from a nun!—on the morning of his feast. "I've a great devotion to St. Antony"—this from a Bishop—"He's most useful, always finding things for me; and the quicker he finds them, the more he gets for his Saint Antony's Box."

Now here you have the expression of two typical attitudes towards St. Antony, which go a long way towards making up the general feeling about him. On the one hand, there are those who have *no devotion* to him; a *no devotion* which is quite different from what so many of us must acknowledge concerning saints who so far have remained for us merely names and no more; for this *no devotion*, where St. Antony is concerned, only too often implies something positive, a determination to know nothing further about a man associated merely, in our minds, with certain very "tall" stories which, when first heard, rather jarred upon us than edified. Then, on the other hand, there are those whose interest in the Saint is almost exclusively utilitarian. As for the latter, I feel I must leave St. Antony to answer for himself, because he really does persist in making himself useful; but I should like, before going further, to have a word with the former group, those who have been "put off" St. Antony by far-fetched stories. That done, they may be in better mood to take kindly to that picture of the Saint which I would leave with them in this sept-centenary year of his death and canonization.<sup>1</sup>

To begin with, then, there is no sort of doubt about miracles, on which the evidence is quite strong, entering into

<sup>1</sup> As for the usefulness of Saint Antony, here is a recent instance I can personally vouch for. A pair about to be married coming to Holy Communion on the morning of their wedding day, return home only to find that the lady has lost her signet ring. Intensive search everywhere, especially in the car: S.O.S. to the Sacristan to scour the church: all in vain: no trace of the ring, and great consequent distress. Some three weeks later, motoring to the same church on the morning of the centenary celebrations in honour of Saint Antony, "I think," said the wife, "I'll put up a candle to Saint Antony about that ring"; saying which she quietly felt down with her hand beneath the deep upholstery of the seat of the car, touched something solid, and fetched up the ring! Needless to say, Saint Antony had more than one candle that morning!

the life of St. Antony. One has only to remember the beautiful miracle at Arles, when St. Francis appeared whilst St. Antony was preaching to the brethren. It is quite well attested, and I shall return to it later. Then there is the famous miracle of the Sermon to the Fishes. This, too, has good evidence behind it. Here is the story in its earliest and simplest form. "On one occasion, preaching to the heretics and being derided by them, he [Antony] turned in sorrow to the fishes in the river that was hard by, saying to them: Fishes, hear the word of God. Thereupon they gathered together before him from all sides and remained with their heads out of the water [*erectis capitibus*] until he had finished speaking and given them his blessing, when they departed."<sup>1</sup>

Though many other miracles are recorded in this same and other thirteenth century documents, these two instances will suffice to show that the miraculous element did enter into the life of St. Antony. Now it is the fashion to exclaim, in pious indignation, against the practice alleged against subsequent ages, of embellishing these miracles with all sorts of imaginary details, and even, it is said, of inventing others which never took place at all. It is pointed out, with great show of judicial impartiality and candour, that in the earliest lives of St. Antony the wonderful miracles recorded are mainly those worked *after death* at the Saint's tomb. But has it ever occurred to those who would thus implicitly discredit the miracles which afterwards came to be associated with the Saint's life, that, of course, his earliest biographers, in order to assure posterity of his sanctity, would be far more concerned with the *post mortem* miracles Antony had so richly and promptly provided them with, miracles all ready to their hand, officially approved by authority, of which witnesses abounded on all sides, than with miracles performed during life of which, in many cases, the witnesses were few, often hostile—would the heretics have published the Sermon to the Fishes?—and, in any case, almost impossible, scattered as they were far and wide, to visit and interrogate? No wonder the "*Legenda Prima*" will go soberly along giving a succinct account of Antony's life and death, and concluding in the approved manner with a *Liber de miraculis*, giving in detail

<sup>1</sup> From a Florentine MS. of the *Legenda Prima*, of about 1275. See Léon de Kervail's, "*Sancti Antonii de Padua Vitæ Dux*"—Paris 1904—an invaluable collection of *Antoniana*, freely used in this article. The above account, by the way, of the Sermon to the Fishes, appears to Mr. Gilliat Smith, in his extremely unsympathetic *Saint Anthony of Padua*, p. 63, "hardly at all" miraculous! Thus strangely does horror of the miraculous pervert judgment.



the miracles *read* before Pope Gregory IX., and used in evidence for the canonization. Can we imagine anything else a biographer would have done, writing within a year of the Saint's death?

But why should every subsequent addition, as other men's memories went back over the same ground and recalled what they had themselves heard from contemporaries, be banned at once as suspect? Why should the old mother of Canon Peter from Brive be set aside at once as romancing whenever she should choose to speak of the Antony she had known; even though the miracle she related to her son, who himself passed it on to a biographer of the Saint, is certainly not among those *read* before Pope Gregory or recorded in the "*Legenda Prima*"? The same biographer, Jean Rigauld, has a great deal more to say about St. Antony, derived, as he is at pains to tell us, from sources of the same kind. Why should all his evidence be set aside as coming from one—in the words of Mr. Gilliat Smith—"very far from being beyond suspicion"? And this being so, on what grounds does our modern critic concede that, of what Rigauld records, some "may be true"?<sup>1</sup> This is mere prejudice; and it surely is very like affectation—once we allow miracles at all—to refuse credence *solely* because the alleged wonder is not recorded in the earliest lives, or to imagine some subtle fable-fostering influence to hover over every life of Antony not written within twenty years of his death. We do not act thus in modern affairs; in fact, we tell one another it is better to be at some distance of time from the events we relate in order to secure a juster perspective; why, then, should we reason differently where the thirteenth century is concerned?

But surely—my reader asks—you must admit a good deal of embellishment and even invention in this matter of St. Antony's miracles? Certainly I do; it was hardly to be expected that many stories should not gain currency about the Saint, which are, in fact, devoid of any real foundation: but what of it? We are not bound to believe everything; but, instead of establishing an arbitrary date line, and declaring, *nothing credible below that date*, let us take each case on its own merits. Meanwhile, we may well wonder at so much pained astonishment over the shortcomings of the mediæval chronicles in an age like our own, which is showing itself equally credulous and—though far less happily—equally inventive. Thus quite recently, in an article on St. Antony,

<sup>1</sup> "Saint Anthony of Padua," p. 89.

in a weekly Review of some standing,<sup>1</sup> I find myself confronted with the following, "If like St. Augustine himself, he had written *Confessions*, we should see him [Antony] in his twenty-fifth year as a man who had fought down carnal passions . . ." presumably—otherwise the comparison is pointless—at the same cost as St. Augustine, viz., after many a defeat and surrender to sin: for such is the unmistakable implication contained in the words. That St. Antony had strong temptations—*præter solitum*, says the "Legenda Prima"—is vouched for: that, had he written *Confessions*, they would herein have much resembled those of the great Doctor is not merely utterly opposed to the old tradition which has always associated Antony with spotless purity of life, and marked the lily as his emblem, but is also expressly ruled out by the same earliest Chronicle wherein we read quite plainly *voluptati nequaquam frena laxavit*.

A more flagrant example still, is found in the invention, concocted towards the close of the nineteenth century, and repeated with parrot-like placidity in the twentieth, of an unclerical St. Francis. "At no moment of his life did he consider himself as a cleric," writes a reviewer of Sabatier's—posthumously published—definitive "Life of Saint Francis." Astonishing! Yet, as he drew near his end and was musing over the past, "And we clerics," Francis wrote in his *Testament*, "said the Office like other clerics. . . And although I am simple and infirm, still I always wish to have a cleric to recite the Office with me according to the Rule." But what Francis *really* was matters little; the idea of an anti-clerical Francis—for that is the implication—has a purpose to serve, and so the story goes on: but it is just as much an invention—far more so, in fact,—than the delightful story of the toad Antony turned into a plump capon, for the latter, even if it never happened as a fact, illustrates the wonderful conversions Antony did achieve, whereas the un-clerical Francis is utterly a lie.

## II

After this long grumble of a preamble, let us get back to the real St. Antony. *Hic fuit ex Ordine Fratrum Minorum et socius Beati Francisci*. There is the bomb-shell Salimbene glibly tossed into the sea of Franciscan research, setting the learned by the ears wondering whether Antony ever was really familiar with Francis. Mr. Gilliat Smith, who has such

<sup>1</sup> *Tablet*, June 13th.

\* *Times*, Lit. Sup., June 4th.

a pious horror of romance when suspected in ancient writings, is at great pains to renew in the twentieth century what he resents so much in the thirteenth, in order to show how Antony must have been assigned by Vicar-General Elias to accompany Francis when the latter went to Rome in 1223. After a full page of suggested possibilities we find the author convinces himself at last, and commits himself to the dogmatic assertion "... and that was the reason, or one of the reasons, why Vicar-General Elias, no mean judge of men, sent sweet St. Antony with him [St. Francis]." <sup>1</sup> The whole thing is pure conjecture, with just as much or as little foundation as that on which rest so many of the miracles contemptuously rejected throughout the rest of his book.

Yet does Salimbene's statement admirably enunciate the truth. St. Antony was a Friar Minor, and one heart and soul in tune with St. Francis; a true *socius* of the saintly Founder, whom, perhaps, he saw but once, and, may be, never spoke to, one of the long line of Franciscan Saints, steeped through and through in the spirit of Francis and the Order, no mere "freak" Saint, thrown up by some strange mischance, a misshapen Franciscan who ought to have been something else, or, at best, an awful warning of what Francis's Franciscans were coming to. The gossip Salimbene has hit the mark far better than the erudite Sabatier.

To justify this I need simply illustrate the *hidden life* of Antony and his love of it. That he was true to the great Franciscan ideal of apostolate, a great missionary, the *hammer of heretics*, in fullest sympathy with the wide missionary endeavours on which the Order was embarking, all this is incontestable. That he came to the Order in some sort like a Paul to the early Christians, with a leaven of culture and intellectual attainments and oratorical ability, if not higher, at least fraught with more intensive energy than had hitherto been found in the ranks of the friars, and that he set a standard to be looked up to by subsequent generations, and lodged firmly within the bosom of the Order its mission—never to be, thenceforward, obscured—as a *preaching* Order, all this, too, is evident from his life. But Antony was "*ex Ordine Fratrum Minorum et socius Beati Francisci*," and so we may well look for him away from the crowds.

He joined the Order in 1220. He died in 1231. Opening and closing scenes both illustrate this feature of Antony's Franciscan life, and in the midst we find a miracle of wonderful

<sup>1</sup> "Saint Anthony of Padua," p. 86.

beauty driving home the singleness of mind and purpose in Antony and Francis.

We remember how, after the Chapter at Assisi in 1221, St. Antony went to live at the little hermitage of Monte Paolo near Forlì. He had asked Brother Gratian, Provincial of the Romagna, to take him in his company, "and to instruct him in the rudiments of spiritual discipline. He made no mention at all of his upbringing, had nothing whatever to proclaim about his past experience in ecclesiastical matters, but bringing into captivity all knowledge and understanding to the service of Christ, he professed his longing to know and thirst after Him alone and Him crucified" ("Legenda Prima": 7). Brother Gratian, rejoicing in his wonderful devotion, welcomed him into his Province; and at Monte Paolo, Antony "*relictis sæcularium turbis, loca quietis conscia penetravit*" (*ibid.*). In a little cell, constructed in *quadam crypta* adjoining the hermitage, Antony lived through solitary days of prayer and austerity, though careful to associate himself regularly in the simple community exercises of his brethren. Indeed, one account shows us Antony—as being a priest—expressly asked for by the friars at Monte Paolo, that he might come as their chaplain and say Mass for them. It is altogether an interesting passage:

Antony, [we read ("Legenda Petri Raymundi": de Kerval, p. 240)], thus fortunately remaining unattached, divine Providence, which guides the hearts of superiors, intervened and inspired Brother Gratian, Minister of Romandiola, with the idea of enquiring if he were a priest. Briefly—that thus he might shun the dangers of much talk—he just replied to his questioner that he was. Now at that time there were very few priests in the Order, most refusing the priesthood through lack of learning, but some through humility, that thus the tree, which in time was to lift up its fruits on high, might first of all take deep root in the ground. Brother Gratian, then, asked the Minister-General of the Order for the high-born priest Antony, and took him with him into the Romandiola. On his arrival, six Brothers, who were serving God in simplicity at the hermitage of Monte Paolo, noting how the signs of true sanctity shone forth in Antony, begged the aforesaid Minister, with most earnest entreaty, that he might be allowed to come to them to celebrate Mass, and happily they gained their request. Herein was divine Mercy seconding the desires

of the holy man who had always longed for (*semper desideraverat*) solitary places.

So we find St. Antony at Monte Paolo, living contentedly a quiet, secluded life, a true apostle always: "*pro peccatoribus et universis Christi fidelibus instantius exorando*" ("*Legenda 'Benignitas'*": de Kerval, p. 212) and, for relaxation sake, not disdaining to interrupt his solitary devotion by washing dishes and sweeping the house for the Brothers—the latter, all the while, suspecting nothing, though obviously impressed by his—to them—wonderful knowledge of rubrics.

The manner in which this mode of life, which Antony was so content to live and to regard as final, came to an end is familiar. The subsequent course of his life, two years in Italy, some six in what we now call southern France, and a final year or thereabouts at Padua, is also well known enough. "It would be a long affair," reads the earliest Chronicle, "to relate how many provinces he worked in, how many parts of the world he filled with the seed of the word of God"; and, so, to illustrate my immediate purpose, I would introduce my reader at once to the final scene near Padua. Antony has evangelized that city, left a permanent mark on its civic life by his great work for easing the lot, till then so hard, of poor debtors, has confronted the infamous tyrant Ezzelino of Verona, vainly imploring release for the captives, and now that the harvest is afoot and preaching unseasonable, withdraws to a little house of the Order, San Pietro, outside Padua. Though only thirty-six years of age, death was drawing very near, and he knew it; and so again, as before at Monte Paolo, he sought for absolute solitude, to be alone with God. Solitude he found, no longer below ground this time—in *quadam crypta*—but above ground and, quaintly enough, in a wonderful little cell constructed some few feet from the ground, in the wide-spreading branches of a great tree. Here he lived, as so many of the first companions of Francis had done, a hidden life of prayer, till such time—he had not long to wait—as complete prostration warned him that death was at the door. It is a tiny scene, but not an interlude. Monte Paolo at the beginning, San Pietro at the end are the setting and framework of his Franciscan life, the interlude lies between.

And yet even the interlude is rich with glimpses of St. Antony, *socius Beati Francisci*. Not merely the "Grottes de

Brive," which show us how Antony refreshed his spiritual energies in France, as did Francis before him on La Verna, not only the exquisite legend—late, but oh, how true—of the vision of the Child Jesus, who, as the watching peasant testified, rested in his arms at Châteauneuf-la-Forêt, which shows us how in Antony was the same strong love of Christ which won for Francis the sound of Christ's voice speaking from the great painted Crucifix of San Damiano, but the Sermon at Arles—that will suffice to emphasize Antony anew as *socius Beati Francisci*.

The fact, the scene, the miracle, are all as well attested as even the most meticulous critic could demand. Celano in his "Vita Prima" of St. Francis, Julian of Spires in his "Life of Saint Antony," the contemporary Dominican, Bartholomew of Trent, all mention it, to say nothing of many later writers. The witness of the last named, occurring as it does in such a splendid little summary of St. Antony's life, and being little known, is worth quoting. It is found in his "Liber Epilogorum in Gesta Sanctorum" (quoted by de Kervail, p. 249):

Antony, whom I have seen and whom I knew personally, was by birth a Spaniard [*sic*]. He first embraced the Rule of Augustine, and then entered the Order of Friars Minor, and by word and example called back many from error. He also, at one time, had a great longing to preach to the Saracens, and to receive at their hands the crown of martyrdom. He was an eloquent preacher and drew many to Christ. On one occasion, when preaching at a Chapter of the Brethren, St. Francis appeared during the sermon to one of the brothers, and blessed the assembly. He preached to the citizens of Padua, and induced many usurers to make restitution; he also wrote out good sermons there. Finally, at a place called the *Celle* [the suburb, l'Arcella, where the Poor Clares had their Convent] he rested in the Lord; and thence was transferred to the church of St. Mary the Virgin, where the Friars Minor dwell, and where the building of a noble monastery, to the memory of the holy confessor, has been begun. When he was dying he devoutly recited the *O Gloriosa Domina*; and said to one of the brothers: "I see my Lord." He also worked many miracles after his death; and amongst others we read of a boy and a girl, who had been drowned, raised to life through his merits.

But the full account of the miracle is in Celano.<sup>1</sup> In its simplicity lies its charm. In 1224, Friar John Bonelli of Florence was holding a Chapter of the brethren of Provence. The Friars gathered at Arles, and Celano bids us take note of two of them, Monaldus "whose virtue was founded on humility, strengthened by frequent prayer, shielded by patience," and Antony, of whom it is description enough to say "De Jesu verba dulcia eructaret in populo universo." The latter is shown to us preaching in the Chapter Room to the assembled brethren. *Ferventissime* and *devotissime*, he preaches, and always on the one theme, *Jesus Nazarenus*—do we still hesitate over the vision at Châteauneuf?—when suddenly looking towards the door, Monaldus "beheld there, with his bodily eyes, the figure of the Blessed Francis, raised in the air, with his arms extended like a cross, blessing the brethren."

As we might expect, the wisest comment on the scene is that of St. Bonaventure :

All the brethren, [he writes],<sup>2</sup> felt themselves so wonderfully and mightily filled with joy of spirit that their own souls gave inward and unmistakable evidence to each of the actual presence of the Holy Father; and it was only later that the truth was attested outwardly, not merely by unimpeachable evidence, but by the words of the Holy Father himself. And, indeed, we may well believe that God who, in his almighty power, allowed the holy bishop Ambrose to be present at the burial of the most glorious Martin, that with dutiful devotion he might honour the pious Pontiff, did also bring his servant Francis to be present at the preaching of his true herald Antony, that he might thus seal with his approval his eloquent expositions of truth, and of that great truth above all, the Cross of Christ, of which he was both support and minister.

*Verax præco, Antonius: his true herald, Antony.* What better summary of his life? Throughout it he had been true to Francis, true in his great apostolate and love of souls, true in his love of solitude, true, above all, in his love of Christ. No wonder Salimbene calls him, and calls him rightly, *socius Beati Francisci*.

DOMINIC DEVAS, O.F.M.

<sup>1</sup> "Vita Prima S. Francisci," Pars. 1a, c. xviii., n. 8.

<sup>2</sup> "Life of St. Francis," c. iv., 10.



## FATHER PERSONS, S.J., AND THE SEMINARIES IN SPAIN

V

**I**N 1591, Persons, as already stated, thought it better to postpone the foundation of a second English seminary in Spain.<sup>1</sup> After the residence of San Lucar had been settled, he, accordingly, left Seville, and with the exception of a brief visit to Madrid, spent the rest of the year at Valladolid, consolidating the affairs of that college. The year was marked by a sad fatality: one of the periodical epidemics to which Valladolid appears to have been subject ravaged the college, affecting all the staff and almost all the students, eleven of whom died of it. Persons himself fell seriously ill, and after being nursed back to convalescence at the college of St. Ambrose, retired to Leon to recuperate.<sup>2</sup>

Despite this severe loss of eleven promising youths, the seminary at Valladolid seems to have made good progress, and Persons, early in 1592, began to think seriously of a new seminary. Neither the time nor the place, however, seemed favourable. On no part of the country had the interruption of trade caused by the war, and the ravages of the English corsairs, pressed more heavily than on Seville and its neighbouring ports, and Spain's many troubles had caused a heavy drain on the charitable. There were, too, special circumstances at this time which made the foundation of a seminary there seem to some inopportune. Philip II., in his dire need of money, had ordered alms to be collected for the necessities of State in all the churches and, in those of the Religious Orders, had had collecting boxes placed for that purpose. This latter plan was attributed by some to a certain Jesuit, Bartolomé de Sicilia. Whether he was responsible for it or not, certain it is that this rather unconventional priest took up the business of collecting alms for the King with more zeal than discretion. Fortified by a royal order, and by exceptional favour from the leading officials of the State, he wandered from city to city soliciting alms in the cause, nor could his superiors, in the somewhat strained relations then existing between Philip II.

<sup>1</sup> THE MONTH, July, 1931, pp. 28—29.

<sup>2</sup> Blackfan, "Annales," pp. 45, 46. Aquaviva to Persons, Jan. 20, 1592, "Archives S.J., Epp. Gen., Castell," 6, f. 111b.

and the Society, prevent him from carrying out a commission so pleasing to the King. The good will of the people, in consequence, was somewhat alienated; for Father Sicilia's methods were not above reproach. Towards the end of 1591, his begging campaign had taken him to Seville, and in the February following, he was reported by Father Esteban de Hofeda, the Superior of the professed House there, as demanding alms in so harsh a manner and with such badgering and threats that everybody was disgusted.<sup>1</sup> One can hardly be surprised that when Father de Hofeda heard that Persons was contemplating founding a seminary at Seville, which would necessitate more begging, he should write to the General that it was inopportune and advise its postponement.<sup>2</sup> In a letter of June, Aquaviva, in consequence, urged Persons to give the matter mature consideration.<sup>3</sup> Nothing was done for the time being. But the growing numbers at Valladolid made the need of a second seminary more pressing,<sup>4</sup> and in August an event occurred which gave a favourable opportunity for its commencement. This was the King's visit to the college at Valladolid.

Setting out, towards the end of May, to visit Aragon for political reasons, he stopped at various towns on the route, arriving at Valladolid on the 25th of June. After the customary civic festivities and displays were ended, Father Cabredo, the Rector of the college, and Father Persons sent word through a courtier, begging the King to receive the students in audience, that they might thank him for the benefits he had conferred on the college. Much to their surprise, the King replied that he would himself visit the college and, though it was pointed out that it had no fit place to receive him, he persisted in his purpose. The college, indeed, was totally unprepared for the royal visit, being still in the hands of the builders with its large hall or refectory only half built, and without a roof. A providential attack of gout, however, kept the King within the palace for some days, which gave time to arrange the incompleated hall into a reception room. "They made shift to cover it with timber and canvas," writes the

<sup>1</sup> Astrain, "Historia de la Compañía de Jesús," III., p. 614.

<sup>2</sup> De Hofeda to Aquaviva, April 19, July 2, 1592, "Archives S.J., Hisp. Epp.," xxx., ff. 36, 40. Cf. also Aquaviva to Persons, Aug. 31, 1592, *ibid.*, "Castell," 6, f. 130.

<sup>3</sup> Letter of June 8, 1592, *ibid.*, "Castell," 6, f. 124.

<sup>4</sup> Creswell to Clement VIII., "Archiv. Vatican. Borgh.", III., p. 124 §. Record Office, Bliss, "Roman Transcripts."

chronicler, "and hanged it very decentlie with grene and red taffetie and so adorned it with abundance of verses of many languages, emblems, hieroglyphicks and other learned inventions as was most beautiful and delectable to behold." Meanwhile, several courtiers came to the college to dine with the students, and to witness their literary and linguistic exercises and disputations. Pleased with the novelty of what they saw,—for seminaries were at this time an innovation,—they showed intelligent curiosity about "the manner of the scholars' life and studies," and about all the details of the establishment, Don Juan Idiaquez, before they left, asking to have a copy of the horarium, as an interesting souvenir of their visit.

Some days later, on August 3rd, the King sent word that he would call that afternoon. He came, accordingly, accompanied by the young Infante, Don Felipe, and the Infanta, Donna Clara Eugenia, with their attendant suites, but without the usual solemnity of a guard, so that halberdiers had to be summoned to keep back the crowd that had assembled at the rumour of the royal visit.

At the entrance to the college the visitors were welcomed by the Rector and the students, and then conducted to the chapel where, after a few moments prayer, Persons gave a brief address explaining why St. Alban had been chosen as patron of the college. The address ended, all withdrew to the hall of the emblems and hieroglyphs, the royalties passing between two files of students to the three seats prepared for them, the attendant courtiers and ladies taking up their stand by the wall. An address in Latin, in which the King was thanked for the honour of his visit, was then given by one of the students, John Worthington, whose father had died in chains for the faith, and who himself, though but fourteen years of age, had suffered imprisonment for the same sacred cause. There followed a series of short speeches by students in ten different languages, each dealing with a verse of the psalm "*Deus judicium tuum regi da*": a Latin summary being added after the speech for those unacquainted with the language in which it was delivered. The last speech, that in Flemish, being concluded, the speaker, George Chamberlain, a youth of sixteen years, later to become the eloquent and much-loved bishop of Ypres, went on to address the audience in Spanish, thanking the King for all that he had done for the college, and declaring that if in their midst were some

who later would shed their blood for Jesus Christ,—there were three such present,<sup>1</sup>—their blood would cry to heaven to reward His Majesty for the benefits he had conferred upon them. In the light of the persecution raging in England and of what the students were preparing to face, it was a moving little speech, and drew tears from many of the audience. Even the aged King, usually so cold and formal, was affected, and when the students were presented to him, dispensing with the customary ceremony of kissing his hand, he affectionately embraced each one of them. This concluded the proceedings, and the royal party took leave of the college thoroughly delighted with the visit, an order being given that the verses, emblems and other compositions adorning the wall, of which there were more than two hundred, should be sent to Garcia de Loyasa, the prince's tutor, for his highness to view the following day.

The King's visit undoubtedly helped the college considerably, and led to many of the nobility visiting it when they came to Valladolid. "Divers of them," the chronicler reports, "took such affection to the worke as they would needes have some one scholar assigned to praie for them in particular and they to paie his whole maintenance everie year during his abode" at the college.<sup>2</sup>

After this success, Persons had no difficulty in obtaining from the King and from various nobles of the court, letters of commendation to friends and officials at Seville. Armed with these and taking with him six students, he set out for that city to begin the new seminary. No such difficulties as he had experienced in the early days of Valladolid presented themselves here. Civic and ecclesiastical authorities as well as the people of Seville gave them a warm welcome, and generous aid.<sup>3</sup> Father Bartolomeo Perez, the Superior of the Boetic province, who proved ever a good friend to the seminary, afforded Persons strong support;<sup>4</sup> and Father Aquaviva, at Persons's request, wrote to the Jesuits at Seville, urging them to lay aside all fear of losing alms—which at Valladolid

<sup>1</sup> The venerable martyrs Robert Drury, Roger Filcock, S.J., and Thomas Bensted.

<sup>2</sup> "A Relation of the King of Spaynes receiving in Valladolid," 1592. Blackfan, "Annales," pp. 44, 45, assigns the visit to the wrong year. "Hatfield Calendar," iv., p. 288.

<sup>3</sup> "Seville Annals," "C.R.S.," xiv., pp. 6 ff. Yopez, "Historia de la Persecucion," 1599, pp. 764 ff. Price to Persons, March 1, 1610, "Stonyhurst MSS. Angl.," p. 99. Blackfan, "Annales," p. 47.

<sup>4</sup> Perez to Aquaviva, Dec. 2, 1592, "Archives S.J., Hisp. Epp.," xxx., f. 50.

had increased and not diminished by the erection of the seminary there—and in no way to hinder by word or deed the success of the new foundation.<sup>1</sup> Nor did the Pope, at the instance of Father Creswell, fail to give encouragement, and to request the ecclesiastical authorities at Seville to lend their aid.<sup>2</sup> Within two months all immediate needs—house, furniture and funds—had been provided by contributions from the local clergy and gentry, the corporation and townsfolk of Seville, and on the feast of St. Catherine, November 25, 1592, the seminary was officially begun, there being at that time fourteen students in residence. The selection of Father Francis de Peralta as its first rector was a happy one, for he proved an excellent superior and always showed the keenest interest in the affairs of English Catholics.<sup>3</sup> Father Charles Tancard was appointed minister and the staff was completed by Father Creswell as procurator and Father Juan de Munnez as confessor, both of whom also supervised the studies of the students who attended lectures at the Jesuit college of St. Hermenegild.<sup>4</sup>

The solemn opening of the chapel on the feast of St. Thomas of Canterbury following, gave evidence of the general good will with which the new seminary was regarded. High Mass was sung in it for the first time, at which "were present the Cardinal Archbishop of Seville, who was received with a Latin oration, the Assistant and senators, great store of ecclesiastical prelates and doctors, the superiors of Religious Orders and other men of authority, gravity and nobility, a great number. . . John Worthington, one of the scholars made a Latin oration of the praises and martyrdom of St. Thomas in which also he declared the present state of the country and the institute of the seminaries, which greatly moved all the hearers, and caused in them great estimation of this work, and love towards the scholars." At the end of the Mass four scholars took the oath of the Mission, its signi-

<sup>1</sup> Aquaviva to Persons, Oct. 27, "Archives S.J., Castell," 6, 137<sup>b</sup>. Aquaviva to Perez, Sept. 28, Oct. 27; to Esteban de Hofeda and Melchior de Castro, Oct. 27; *ibid.*, "Boet.", 3, 84—85. Aquaviva later thanked the Fathers for their support. Aquaviva to Persons, Feb. 19, 1593, *ibid.*, "Boet.", 3, 100. Persons to Aquaviva, April 19, 1593, *ibid.*, "Hisp. Epp.", xxxi., 102.

<sup>2</sup> Creswell to Clement VIII., Dec. 1, 1592, *ut supra*. Brief of Clement VIII. to the Cardinal Archbishop of Seville, Feb. 13, 1593, "Archives Eng. Coll., Rome," Creswell to Clement VIII., April 19, 1593, "Borgh.", III., p. 124 g. Record Office, Bliss, "Roman Transcripts."

<sup>3</sup> For his writings on the subject, cf. Sommervögel, "Bibliothèque de la Compagnie de Jésus," VI., col. 481.

<sup>4</sup> Persons to Aquaviva, April 19, 1593, *ut supra*.

ficance being briefly explained in a Spanish address delivered by George Chamberlain who had spoken so well before Philip II. This celebration was followed early in the year by "a public demonstration of the scholars' maturity and profit in learning," two of the students defending general conclusions from the whole of theology, "with extraordinary applause and satisfaction of all the learned men of the city which were present."<sup>1</sup> Persons certainly moved quickly: the beginning of the college, the solemn opening of the chapel, and the public disputation all occurred within the space of three months.

A month or so later, seeing that the seminary was now well started, he left Seville and, in company with Father Henry Walpole, the future martyr, set out for Madrid. Early in June he was back at Valladolid to find awaiting him "a host of letters almost all about persecution and very saddening." "I should like a rest here," he writes to Aquaviva, "but the miseries of my nation in Flanders will probably force me to court."<sup>2</sup> There is no record of his going there at this time, and he probably deferred his visit, as in the same letter of June 16th, he reported that it would be necessary for both him and Creswell to go to the Escorial later in the year to put before the King a scheme concerning all the English seminaries which, if accepted, would without any additional expense to the King, settle the question of their support once and for all. It is probable, however, that to this period belongs the undated letter in which he exposed to the King the destitute condition of the Catholic exiles in Flanders,—some, he wrote, have died of sheer want,—and earnestly implores him to come to their aid without delay.<sup>3</sup>

His desire for rest was very natural, for he was overburdened with work. Bd. Henry Walpole, in his confessions, spoke of him at this time in connection with his work for the seminaries, as "writing infinite letters weekly to as many as he dependeth upon for their maintenance."<sup>4</sup> At the same period he was carrying on protracted negotiations concerning the foundation of St. Omer's. His attention, too, was claimed for the condition of the exiles in Flanders, the payment of the arrears of pension to Douay and the nuns of Sion, possibly, too, for the securing of more material support for Allen; for

<sup>1</sup> Price to Persons, March 1, 1610, *ut supra*. "Seville Annals," "C.R.S.," xiv., pp. 8, 9.

<sup>2</sup> June 16, 1593, "Archives S.J., Hisp. Epp.," xxxi., A. 17.

<sup>3</sup> "Stonyhurst MSS.," Coll. P., 500.

<sup>4</sup> "C.R.S.," v. p. 256.

in May, 1594, Aquaviva wrote urging him to push for the Cardinal's advancement.<sup>1</sup> He was, moreover, acting as head of the English Jesuits, disposing of his subjects in the various posts in Spain and Flanders, arranging for English novices to be received in the various provinces of the Society, selecting new missionaries for England, and keeping in touch with conditions and with the work of his fellow Jesuits there. In addition, he was being actively employed by Aquaviva in the general affairs of the Society in Spain. Aquaviva, indeed, knew how overburdened he was, and as both he and Allen recognized Father Creswell to be ill-suited in his post of Rector of the English College, Rome, he sent that Father, in 1592, to Spain to relieve Persons of some of his work.<sup>2</sup> Father Creswell, however, soon after his arrival was required at Seville, and it was not until a year or so later that he took up his post at Madrid as general procurator of English affairs, and was able effectively to relieve Persons of part of his burden.<sup>3</sup>

Late in 1593, the latter made his proposed visit to the Escorial; but his scheme for the support of the seminaries apparently did not find acceptance, as nothing further is heard of it. He obtained, however, some partial success in securing for Douay, St. Omer's, and the nuns of Sion the payment of the arrears of pension due to them.<sup>4</sup>

Meanwhile, good progress had been made at Seville, and on May 15, 1594, the Pope confirmed the new seminary, placing it under the immediate protection of the Holy See, committing its government to the Society of Jesus, and assigning to Cardinal Allen the same position of general oversight and control which he held in regard to the earlier foundation at Valladolid. The Papal Bull, in fact follows almost verbatim that of 1592, by which the earlier seminary was confirmed.<sup>5</sup>

One of the chief difficulties Persons had to solve in the first years of the new seminary, was the finding of fit accommodation for the students. The house in which they were lodged

<sup>1</sup> Letter of May 9, "Archives S.J., Tolet," 5, 129.

<sup>2</sup> Aquaviva to Persons, July 9, 1591; to Cabredo, Jan. 20, 1592; to Persons, May 11, 1592, "Archives S.J., Soli. Hisp.," 74: "Castell," 6, 100b, 120.

<sup>3</sup> Aquaviva to Persons, March 14, 1594; Persons to Aquaviva, Aug. 10, 1594, June 12, 1595, *ibid.*, "Tolet," 5, 122; "Hisp. Epp.," xxxii., 311, and xxxiii., 256.

<sup>4</sup> "C.R.S.," xiv., p. 23. Cf. also Creswell to Aldobrandino, March 12, 1595, "Borgh.," III., 124 g. Record Office, Bliss, "Roman Transcripts."

<sup>5</sup> "Inter Multiplices," May 15, 1594. "Bullarium Romanum," Mainardi, Rome, vi., 26.



and which was rented yearly, proved too confined as soon as the number of the students increased. Persons, therefore, during his stay at Madrid early in 1594, brought the matter to the notice of the King, and on March 10th, obtained from him letters to the Town Council of Seville and to the Count of Priego, the Asistente,<sup>1</sup> thanking them for their past services to the college and asking them to find a more suitable house for the students. The response of the Council to these letters, which Persons presented on his arrival at Seville, March 22nd, was most generous. Having sent six of their members to inspect the building, they concluded that, until the seminary could obtain or build a house of its own, it were better in addition to their present dwelling to rent some adjoining houses, and with leave obtained from the King, they offered unanimously to pay, out of the city's funds, the rent of the whole establishment, 586 crowns a year, for the space of ten years. Meanwhile, they endeavoured to find a house more adapted to the needs of the students. Their choice was limited, for the house had to be near the Jesuit college of St. Hermenegild, at which the students attended lectures. Only one was found at all suitable, situated in the Cal de las Armas and belonging to Donna Maria Ortiz de Sandoval. The good lady was quite ready to part with it for a price, but, as the property was entailed, it required special licence of the King to sell it. After considerable negotiation, Persons, supported by the Town Council, obtained the necessary leave, and in March, 1595, the seminary entered into possession of the house, the price being 7,000 crowns to be paid within three years. Considerable alterations and additions had to be made, and Persons estimated that the total cost would come to 18,000 crowns. The necessary adjustments, however, were completed within six months, and on October 4th, the students entered into residence. On that same day a very generous benefaction of some 13,000 crowns was made by Donna Anna de Spinosa and her two brothers for the building of a new church.<sup>2</sup> But Persons did not see the completion of the church, for late in 1596 he was called to Rome, to dis-

<sup>1</sup> Chief Officer of Justice at Seville.

<sup>2</sup> Persons to Aquaviva, March 20, April 18, May 12, June 16, 1594, Feb. 20, May 15, 1595, "Archives S.J., Hisp. Epp.", 1593—1594; "Seville Annals," "C.R.S.", xiv., p. 13. Price to Persons, March 1, 1610, *ut supra*. "Seville" to Philip II., April 20, 1594, "Stonyhurst MSS.", Coll. P., p. 493. In 1599, Clement VIII., at the instance of the Jesuits, granted Donna Anna de Spinosa the privilege of a private chapel, "Archives Eng. Coll., Rome," Scrittura, iv. 4.

cuss the whole question of the Spanish seminaries with the authorities there, and though it was thought that he would be back again by the following spring, he never returned to Spain.<sup>1</sup>

One other foundation was due to Persons's activity during these years, that of St. Omer's, which survives to-day in the Jesuit College at Stonyhurst. Its early history merits detailed treatment, but it will be sufficient here to indicate the cause which led to its foundation. Early in 1593, the English Government proposed some very stringent laws against Catholics, the ninth section of which contained the outrageous proposal of robbing well-to-do Catholic parents of their children and bringing them up as Protestants. When Persons received the news, he went at once to the King. In spite of his cold character, Philip was touched by commiseration, and with great kindness gave orders (March 13, 1593) that a new foundation should be made for English boys at St. Omer's in Flanders. After considerable difficulties the college was opened in 1593, and three years later its numbers had reached fifty.

Earlier writers have also ascribed to Persons the erection of the College of St. George at Madrid. But Monsignor Henson has shown that he had nothing to do with this foundation, though on the authority of Guilday he allows that Persons established a residence there.<sup>2</sup> But it seems certain that no such residence existed in these years. Father Creswell, as procurator for English affairs, resided at the Jesuit college in Madrid, and it may be that the difficulties caused by the Spanish Jesuits of which there is evidence in Persons's letters of the period, eventually led to the establishment of a separate residence after Persons had left Spain.

In considering the foundation work of these years as a whole, it appears to have been well planned and to have met the pressing need of the time, though Persons left his suc-

<sup>1</sup> Creswell to Clement VIII., Nov. 15, 1596; Creswell to Aldobrandino, Nov. 15, 1596, Jan. 23, 1597, "Borgh.", III., 124 g. Record Office, Bliss, "Roman Transcripts." Several letters commending Persons and praising the seminaries were sent to Rome at this time. Letter of the Abbot of Valladolid, Sept. 20, 1596, Nuncio of Spain to Aldobrandino, Nov. 6, 1596, both printed in Bellesheim, "Cardinal Allen," pp. 289, 290. Seville to Clement VIII., Dec. 23, 1596, printed in Yopez, *op. cit.*, p. 767. Idiaquez to Aquaviva, Oct. 10, 1596, "Archives S.J., Lettere di Principi." Cf. also Persons to Idiaquez, Sept. 2, 1596, "Simancas Secretaria de Estado Legajo" 839, f. 139.

<sup>2</sup> "The Madrid Papers," edited by Canon Edwin Henson, "C.R.S.", xxix. Introduction. The volume of "Valladolid Registers" is eagerly awaited from the same indefatigable editor.

cessors to face a heavy burden of debt. The two seminaries relieved the pressure on Douay and Rome by supporting a large number of students for whom the older foundations could not possibly have found room. Even in these early years (1589—1596) more than twenty priests were sent from these establishments to the mission in England. The two residences, situated at ports which afforded convenient and frequent passage to England, supplied suitable places for the embarkation for the missionaries and for the reception of new students, while the college of St. Omer's provided an education for the sons of English Catholics that was sorely needed. By their success the foundations helped to keep the favour of Philip towards the English Catholic exiles in Flanders, and to secure, though tardily, at least a partial payment of their pensions. The treatment of Englishmen in Spain was ameliorated, and the Inquisition henceforward handed them to the English seminaries to be dealt with as should be thought most convenient, which resulted very frequently in their conversion. Certainly by these foundations in Spain, the cause of English Catholics became more widely known and more highly appreciated, and it is to them that we owe the preservation of many documents concerning our Martyrs, both in the printed pages of "Yezpez," and in the manuscripts to be found in the archives of Madrid and of the English College at Valladolid.

LEO HICKS.

[NOTE. My estimate in these historical sketches of Persons's character and motives has been courteously but directly challenged in the July number of the *Clergy Review* by a critic who considers that the great Jesuit organizer was actuated merely by self-interest, or by the interests of his Order, in his labours on behalf of the English missionary Colleges abroad. I propose, in a future issue, with the Editor's permission, to show briefly the groundlessness of this charge.—L.H.]

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### APOSTLES OF THE NEGRO.

IN one of his brilliant discourses on the "Rise and Progress of Universities" Newman has given us an example, more striking even at the present day than when he wrote, of what he calls the "political detachment of the Popes." He connects this detachment, which might almost be called indifference to expediency and obvious lines of policy, with a foresight and intuition of the best interests of religion which may be truly described as due to divine inspiration. Immediate interests and trend of events in the political sphere are not necessarily indications of what is of greatest importance to the proper welfare of the Church; and the Popes are apt to take a broader and truer view of her best interests than even the sagest of their advisers can command. "It is but a few years ago," the great Cardinal writes, "that a man of eighty, of humble origin, the most conservative of Popes, as he was considered, with disaffection and sedition upheaving his throne, was found to be planning missions for the interior of Africa. . ."

This was in the first half of the nineteenth century, when Pope Gregory XVI., who reigned from 1831 to 1846, busied himself in a special manner, in the midst of political distractions and revolutionary ferment, with that modern phase of the age-long foreign missionary movement of the Church which he may be said to have inaugurated. Born in 1776, he had seen the final destruction of the great foreign missionary movement of the sixteenth and seventeenth centuries which the dissolution of the Society of Jesus had begun, and to which the French Revolution had given the *coup de grâce*. When his predecessor, Pope Pius VIII., breathed his last on December 1, 1830, the outlook for the Papacy and the foreign missions of the Church was dark and, humanly speaking, hopeless. But the dawn of a new era had already begun. The new Pope struck the key-note of his policy when he took the name of Gregory in memory of the 15th Pontiff of that name who had founded Propaganda; and he started at once, in the midst of all the distractions surrounding him, to recover the ground lost in both the Old World and the New. But that the new movement for the foreign missions, to which he gave so great an impetus, was destined in less than a century to reach the vast dimensions and results we see to-day, it is doubtful if even he, in his most hopeful moments, could have foreseen.

When, a little more than a century ago, in 1829, the Catholics

of Great Britain and Ireland achieved emancipation, there were just three priests in the whole of Central and Southern Africa. There was one in Sierra Leone, one in Cape Town, and one in the east. The whole great belt of equatorial Africa, stretching from the Atlantic to the Indian Ocean, was wholly unknown to the civilized world. It was populated by innumerable negro tribes sunk in barbarism, idolatry and ignorance. The climate, for the most part, made it uninhabitable for European colonists, and the west coast had earned the unenviable title of the "White man's grave." But no part of the human race is outside the scheme of redemption and, therefore, beyond the care of the Holy See; and thus we see the aged Pope Gregory XVI., in his general solicitude for the vineyard under his charge, "planning missions for the interior of Africa," while it was still the Dark Continent in fact as well as in name.

But the middle years of the nineteenth century were to witness a great change. The explorations of travellers like Livingstone and Stanley were to result in the country being opened up and parcelled out among the great European Powers, principally England, France and Belgium. With the active encouragement of the Holy See, Catholic Missionaries were not less active for God than the secular powers for worldly gain, with the result that to-day the number of Missionary Congregations operating throughout the whole vast extent of equatorial Africa is truly astonishing. Their labours have been singularly fruitful and have made it one of the most promising portions of the whole vast missionary field. The native Christians to-day are to be numbered by the hundred-thousand, while Uganda can boast of the first martyrs of the negro race raised to the altars of the Church. A number of those Missionary Societies in the creation of which the nineteenth century was so prolific—such as the Mill Hill and White Fathers, the Fathers of the Holy Ghost and the Lyons Society of African Missions—are seen working beside the older Religious Orders like the Premonstratensians, Benedictines and Capuchins. And with these, needless to say, the Society of Jesus, true to its traditions, is busy as of old in this portion of the Church's vineyard. Their mission in Northern Rhodesia is sufficiently well known to English readers; but it is not a solitary example of their activity as we shall see.

The work of the European Powers has been, to a great extent, a beneficent one of civilization. It has raised the negro tribes from their condition of dense ignorance and often brutal, blood-thirsty barbarism to a decent degree of simple culture. But it has not been without its dangers, especially when divorced from religion. The frequent exploitation of native labour, for example, has not been unaccompanied by cruelty and the destruction of those primitive virtues and tribal instincts which have been the

surest and sanest characteristics of the native. The Church, on the other hand, has always laboured to keep the family and tribe intact; and a remarkable instance of the success of her work in this and other respects has recently been recorded by the *Fides Service* in Rome, which well illustrates both the civilizing work of the Church and the difficulties under which she labours.

The Vicariate of Kwango, on the Belgian Congo, is worked by the Belgian Jesuits. It embraces an extent of territory six times as large as the whole of Belgium; but the total Missionary personnel available is only 233, with not more than 76 priests! There are 25 mission-stations with resident Missionaries, in 13 of which are Communities of teaching sisters. The mere physical effort involved in visiting the numerous villages that are served by 3,114 native catechists, must be exhausting; yet besides the necessary chapels and schools, the Fathers have been able to establish a minor seminary, and have now begun a major seminary for the training of native priests. As a result of their labours the number of baptized Catholics in 1930 rose from 71,403 to 82,445, with 93,613 catechumens under instruction.

The Governor of the Province recently sent a glowing report of the Jesuits' work to the Governor-General of the Belgian Congo. Concerned more with the social benefits than the religious results, he nevertheless emphasizes the good of the Fathers' labours. The Mission, he says, is practically the only force in the region which works for the regeneration of the natives and the results achieved have to be seen to be believed; otherwise they would seem incredible. The Catholic population forms a bulwark against those who would disturb the peace of the Province. The physical health of the people has been the subject of the Fathers' solicitude almost as much as their moral welfare, with results that are seen in all the villages. Cases of divorce are relatively inappreciable, while thousands of families, with from six to nine children, have been kept united through the vigilance and moral discipline to which they have been subjected.

It is instructive to compare the results achieved in Kwango with those of another mission of Belgian Jesuits half a century earlier in another tropical climate.<sup>1</sup> When the celebrated Father Lievens, of the Calcutta Mission, said to be the greatest Missionary since St. Francis Xavier, started his mission in Chota Nagpur, in North East India, in 1885, his success was so phenomenal that an appeal had to be made to Europe for recruits. It was impossible, with the scanty personnel available, to cope with the rush of conversions. About 134 priests, it was calculated, would be required to complete and consolidate the work begun. Exactly 16 were available! Regretfully the Archbishop of Calcutta had

<sup>1</sup> See "The Moral and Intellectual Uplift of the Aboriginal Races of Chota Nagpur, India," by T. Van der Schueren, S.J.

to instruct Father Lievens to make no more converts—though that was the very object which had taken him to India! Worn out by seven years of Apostolic work, and broken in health, Father Lievens was forced, in 1892, to return to Belgium to die. The Jesuit novices of the college where he spent his last days thought at first that he was an old man of 70: actually he was 37 when he died.<sup>1</sup> But, in spite of all difficulties, the mission he founded survived, and its promise has been more than fulfilled. The conversion of the entire Ouraons tribe a few years ago forms one of the few examples in modern times of the mass conversion of a whole population. But the Jesuits of Chota Nagpur will have to look to their laurels if they are not to be outdone by their brethren of the Kwango mission of Central Africa.

FRANCIS J. BOWEN.

#### RECOLLECTIONS OF THE NEW ZEALAND EARTHQUAKE.

The Lord is my helper . . . therefore I will not fear when the earth shall be troubled and the mountains removed into the sea.

**I**MAGINE living in a country where you could never go to bed at night without recognizing the possibility of an earthquake before dawn, and the consequent collapse of the house you slept in. I have been awakened by the bed dancing under me, to the accompaniment of crashing windows, banging doors, falling pictures, and the vivid apprehension that perhaps all this was only the beginning of the catastrophe. For one never knows when the thing has done its worst or when it will stop. It does not depend in any way on human agency, nobody can tell how bad it is going to be or how long it will last, nor can anything whatever be done at any time to lessen its terrifying effects. With such a Damocles's sword hanging over our heads one would think that we Catholics in New Zealand would find it easy to be truly a God-fearing people. But the periodic upheavals that shake our hearts and our homes only prove how little effective are natural causes in stimulating the supernatural and that it is to grace and not to nature that we must look for an amendment of life, though no doubt the frights we so frequently get are indeed meant by Divine Providence to lead us to grace. There is nothing like a good strong earthquake to knock the nonsense, for a while at least, out of our pretentious souls, even if with the disappearance of the effective cause there may be also a more rapid diminution of the unaccustomed compunction. I must say, however, that the enduring feeling of all who have escaped, even though injured, from the recent Hawkes's Bay disaster, seems to be one of sincerest thankfulness that, in the midst of such imminent

<sup>1</sup> See "The Great Game of Souls," by V. McNabb, O.P., *THE MONTH*, March 1929, p. 253.



peril and dreadful havoc, they have been saved from a worse fate than that which befell them. Even in the case of the dead it would seem, judging from the kind of victims who lost their lives at the seminary as well as at the Convent, Greenmeadows, that God was chastizing us more in mercy than in wrath.

New Zealand, like Japan, has a bad record for earthquakes, and unless we again resort to the lightly-made houses of former times, hardly likely under modern conditions, there is no alternative but to have our buildings made of properly reinforced concrete, an expense we can hardly face just now. In the Napier district at present there are great fissures in the roads and across the country, yet during the first great upheaval, although people everywhere saw and felt the solid ground opening and closing around them, nobody lost their lives in these clefts, though a good many lost their motor cars. The casualties were caused by the crash of the buildings, burying the inmates under a mass of debris, or falling outward on the passers-by. Even where certain houses, generally made of wood, stood the shock, the chimneys in every case came down, sometimes with deadly effect. Those on the top storeys of the big buildings seem to have come off the best: some girls, for instance, in the workroom at the top of a big drapery establishment suddenly found themselves landing, with a terrific bump certainly, but safe and sound on the pavement below.

In the midst of all the grim tragedy some amusing things happened. The night watchman of an hotel at Hastings was having his morning sleep when he was rudely awakened to find himself hurled, bed and all, out of the space where the wall used to be into the street opposite. He was quite uninjured. Another person in the same hotel whose dishabille was even more complete, was hurled safely, bath and all, across the street. A woman standing at her front door was shot fifty feet forward on to a sloping lawn and the next upheaval threw her over a wall on to the road beneath. At the Napier public hospital the first concussion threw the night nurse, still in bed, out of a second storey window and over a hedge, landing her without serious injury, while most of the other inmates of the adjoining nurses' home were crushed to death in the collapsing building. A great block of concrete fell on the top of a returned soldier, but all the damage it did was to crush his artificial leg to smithereens.

Tragedy was, however, the order of the day, especially in the business parts of the two larger towns—Napier and Hastings. Those who rushed outside seem to have suffered the worst, since a greater proportion of the buildings collapsed outwards than inwards and the swifter the fugitives the more certain was their fate. More than one person was saved by reaching the supporting shelter of a doorway but had the harrowing experience of seeing

those who had made for the street crushed to death before their eyes. But it is the fire that inevitably follows an earthquake that causes the most havoc. The Napier earthquake occurred at 10.47 a.m. on February 3rd—the stopped clocks still attest that fact—and by 11 o'clock fire had broken out in all parts of the town, the oil tanks at the Port making a terrible conflagration. Hastings, the next biggest town in size, suffered likewise. In the smaller towns, where the shock had been equally severe, there was less devastation whether by shock or fire as the buildings were smaller and generally of wood. Whenever fire broke out the fire brigades were powerless, as the upheaval of the earthquake had broken all the water-pipes, and although water was spurting up through the fissures in the ground there was none available either for drinking purposes or for quenching the flames. Terrible beyond description was the burning to death of many of the victims who had been pinned down under the debris of fallen buildings and could not be extricated from the heavy mass above them before the flames reached them. Rescuers worked heroically and great numbers were saved by their exertions. One elderly man says that he was pinned down under a heavy beam, when the building caught fire. The flames had reached his feet but try as he would he could not pull them away and there seemed nothing for it but to undergo the fearful torture of being slowly burnt to death. In the very nick of time he was rescued. In some similar cases where there was no hope of effecting a rescue before the flames reached the victims, chloroform was administered, but judging by the number of charred bodies that have since been recovered many must have had to face the fearful ordeal without help or alleviation. The men who were removing the debris of one of Napier's largest buildings a month after the conflagration found the bricks in the basement still red hot.

Where the wrecked buildings escaped fire people were found alive nearly a week later. An inmate of the Old Men's Home who is over ninety years of age was found tranquilly awaiting his rescue several days after the building had collapsed on him. A sadder case occurred at the State Technical School where a boy who was unearthed alive and otherwise uninjured after being buried under the wood-work for some time was found to be out of his mind. It is a great thing in the hour of danger to have a mind prepared for whatever God may send.

There are, or rather there were, several Catholic schools in Napier and its neighbourhood. On the fateful day of the earthquake these schools had just re-opened after the Christmas vacation. To call down God's blessing on the year's work the pupils of all these schools had come that morning to the big central St. Patrick's Church to be present at the Holy Sacrifice of the

Mass. God did indeed protect them marvellously. Most of them had just gone back to their own schools and were having a few minutes' rest in the playground before commencing work. With the exception of the Marist Brothers' School for senior boys, the pupils of which were in the playground at the time of the earthquake and so escaped unhurt, the schools of the whole district are taught by the Sisters of Notre Dame des Missions whose Mother House is now at Hastings, Sussex. This institute of missionary teachers may be said to have been founded to open the first Catholic school at Napier some seventy years ago. The foundress, Sister Marie Cœur de Jesus, left London in August 1861 with that intention, but was detained at Lyons by the Superior General of the Marist Fathers and entrusted with the task of training Sisters for the work of missionary education, a work they now carry on in all parts of the world but especially in the missionary lands of the British Empire. The Sisters were distributed in five different schools, and together with their pupils had some marvellous escapes. At the Port School the pupils had commenced lessons when the floor under their feet seemed to give a terrible bump upwards and the walls of the school, a two-roomed brick building, came down with a deafening crash. Most providentially the outer walls fell towards the yard, but even so, it seems little short of a miracle that, but for the bruising caused by the severe bumping against the desks and furniture, all the children should have escaped alive. All had reached the safety of the school yard before the roof was brought down by the appalling tremors which followed in quick succession on the first upheaval.

Yet outside the terror remained unabated. One never knew where a great fissure would open, for they seemed everywhere, and water from the broken mains was spouting out. The crash of buildings in the adjoining streets, followed immediately by the flames and smoke from the burning houses created a scene of inexpressible desolation. Panic-stricken the children crowded near the Sisters joining with them in the Rosary and other prayers for protection.

The children of the Convent school at Greenmeadows, about four miles from Napier, were luckily in the playground, although in the nearby State school four children were killed. The Convent itself, however, a new brick building of two storeys collapsed completely burying four Sisters under its ruins. One young Sister who had commenced teaching in the school only that morning was killed instantly, while two others were so badly injured that they will be months in hospital. The rescuers, among whom was the Anglican clergyman of the district, had to cut their way through the corrugated iron roof and then very carefully remove the underlying blocks to prevent them from

crushing the Sisters pinned beneath them. So difficult was the task that it was hours before the poor Sisters and their dead companion could be extricated from the wrecked building. This Convent and the Marist Fathers' Seminary where two priests and seven students were killed seem to have been on the line of greatest devastation, for in the same direction the hills are dreadfully riven and the countryside much destroyed.

The Marist Fathers, who have done yeoman service in New Zealand since the early days, had built on a hill at Greenmeadows overlooking Napier harbour a beautiful stone chapel of Gothic design. This chapel, the only consecrated church building in the dominion, was the scene of a terrible tragedy. A retreat was in progress and thirty-four students, all of them promising candidates for the Priesthood, were in the chapel actually meditating on the end of man, when suddenly there was such a terrific upthrust of the ground under the chapel that the eastern façade, at the porch entrance to the chapel, swayed to and fro, throwing down on the students and two priests near the entrance such huge blocks of masonry that they were instantly crushed to death. At the other end of the chapel the apse and the sanctuary also came crashing down completely destroying and burying from sight the marble High Altar at the foot of which two other students were killed. Others again were killed by falling masonry and beams in the centre of the chapel. The air was thick with debris and dust, the roar of the collapsing building adding to the agony. Those who remained in the stalls on either side of the chapel escaped death though several sustained broken limbs and other injuries.

Not until 1938 will New Zealand celebrate the first centenary of the coming of Catholicism to its shores. The Faith has made wonderful progress in this beautiful land and we can only prayerfully hope that as the blood of martyrs is the seed of Christians, so the tragic losses sustained by the Catholics of the Hawkes Bay district will give a still greater impetus to the good works so nobly begun. The material replacement alone presents an immense problem.

A SISTER OF THE MISSION.

## II. TOPICS OF THE MONTH

**The Rock  
and  
the Storm.**

The Catholic world is united in prayers and sympathy for the Holy Father, who is being compelled to risk, on the ground of Christian principle, the destruction of the great achievement of his reign—the restoration to the Church in Italy of a substantial measure of freedom. That his absolute Sovereignty had been recognized by the Power which denied it for sixty years was, in his eyes, of little account compared with the fact that Catholicism was at the same time officially admitted to be the religion in which the Italian people had a right to be educated. And he would readily become again the prisoner of the Vatican, if so the Church in Italy were established in her freedom. The long and touching Letter which he issued to the Catholic hierarchy on June 29th, and which, so little could he trust the State which guaranteed that freedom, he had to promulgate by extraordinary means, shows how, after hoping against hope that the Fascist regime would prove less pagan in practice than it is in theory, he had at last to proclaim his entire disillusionment. From this Letter the faithful learnt for the first time, so unfair and arbitrary is the press-censorship informally exercised by the Italian State, the extent and ferocity of the veritable persecution lately directed against the Church both by Government officials and by ill-disciplined bands of Fascists throughout Italy—a persecution not only of calumny and insult, but of actual violence. The Letter was in effect an answer to the Government's *apologia* issued by wireless and the press, and formulated, as the Pope says, "in contempt of truth and justice." As an answer it lacks no element of force, frankness and conviction. Until the Holy Father spoke, the claims of the Fascist regime, boastful, blustering and intolerant as they are, had passed uncontradicted in Italy. It might seem, and indeed unfriendly onlookers did not hesitate to assert it, that the Vatican, in return for the Lateran Treaty and Concordat, had made an informal alliance with Fascismo. The words and acts of the Pope, in defence of Catholic education, even before February 11, 1929, gave the lie to that supposition, but now in language which can never be misinterpreted, nor explained away, he has ruthlessly laid bare the unChristian spirit of that political theory. We said last month that it would be an evil day for Fascism if the supreme authority had to declare that no good Catholic could be a Fascist. By stating that the Fascist oath, unqualified by a profession of allegiance to Catholicism, is unlawful, the Pope has gone far to denounce the character of the whole system.

"Cæsarism."

But his strictures do not stop at the sinfulness of the admission oath. He describes Fascism itself as "based on an ideology which clearly resolves itself into a true and real pagan worship of the State—a 'Statolatry,' which is no less in contrast with the natural rights of the family than it is in contradiction with the supernatural rights of the Church." We are glad to have this authentic condemnation of "Cæsarism"—that civil tyranny over mind and soul from which Christianity delivered the world, but which the civil State, in proportion as it departs from Christian ideals, is always trying to reimpose. On "liberal" principles this tyranny stands condemned, and Dissent in our midst has for centuries fought for liberty of conscience. Yet English Liberals and Nonconformists are bitter enemies of Catholic education in England and, rather than assist Catholic parents to bring up their children according to their conscience, would force them into what are practically Godless State Schools. Let such bigots remove the beam from their own eyes before they blame the mote in Signor Mussolini's. There is no medium between a proper acknowledgement of the parents' natural, and the Church's supernatural, right to supervise the child's education, and the claim that education is primarily and essentially the concern of the State. *The Times* (June 15th) describes the issue in Italy with perfect clearness.

The Fascist ideal is "a race of conquerors," glorying in force: and the Church seeks to form the character of the people upon the principles of the religion of peace. For the Fascist the individual must be subordinate to the State: the Church, though it inculcates the duty of obedience to authority, sets the rights [the personal, inalienable rights] of the individual higher than the claims of the State. An intense and aggressive nationalism is the boast of Fascism: this cannot commend itself to an international Church which has adherents in every land

—and which, moreover, provides in her common faith and sacraments a bond of Christian brotherhood as a corrective for national egotism. In a later issue (July 11th) the same paper returns to this point—

Each [the Pope and the Duce] is determined to form the mind of the young in a certain mould: and the moulds are not identical. In articles recently composed by Signor Mussolini for their special guidance, the Duce impressed upon the young men and women of Italy the need of hating the enemies of the Fascist regime, and of their country: and on other occasions he has exhorted them to train themselves as conquerors. These sentiments are hardly in conformity with Christian doctrine, and the Pope sees in the diminishing in-

fluence of the family and the increasing moral authority of the State a danger to the character of future generations.

That danger, the Holy Father asserts, is already realized. The religious education given in the Government schools and the appointment of chaplains to the Fascist groups, although they are helpful, are by no means enough to secure a thorough Christian training; the recent conduct of the Fascist youth is sufficient proof of this: they have become anti-Catholic.

**Fascismo  
anti-Catholic in  
some Aspects.**

The Holy Father owns that, in spite of opposite counsels, "We have always refrained from formal and explicit condemnations, and have even gone so far as to believe possible and to favour compatibilities and co-operations which to others seemed inadmissible." He has given Fascism a fair and patient trial. He has not spoken before he was forced by the recent exhibition of its fruits.

The latest events, and the assertions which preceded, accompanied and interpreted these events, take away from us this fondly held supposition. Therefore, We must say, and We hereby do say, that he is a Catholic only in name and by baptism who (in contradiction to the obligations of that name and to his baptismal promises) adopts and develops a programme with doctrines and maxims so opposed to the rights of the Church of Jesus Christ and of souls, and one which misrepresents, combats and persecutes Catholic Action, which, as is universally known, the Church and its Head regard as very dear and precious.

At the same time the Pope declares that in what he has said he has not condemned Fascism as such. "Our aim has been to point out and to condemn all those things in the programme and in the activities of the Party which have been found to be contrary to Catholic doctrine and Catholic practice and irreconcilable with the Catholic name and profession." And by his exhortations to the Government to drop the Fascist oath and the other unCatholic items on its programme, he claims to be working for the good of the Party itself which must damage itself by anti-clericalism. He does not hesitate to say that the Lateran Treaty and Concordat benefited the State as well as, and as much as, the Church, nor will he profess gratitude to a Statesman who was getting far more than he gave by doing justice to the Church in Italy and to the Holy See.

**"Red Shirts"  
dyed  
Black.**

We hazarded the conjecture last month that the anti-clerical outbursts, "switched on or off," as the Pope says, "by orders from high personages," were due, in large measure, to the presence in Fascism of multitudes of old "red-shirts," dyed black.



Masonry would seem not to have been effectually suppressed; the subversive forces of Socialism are still at work. Such is the conviction vigorously expressed by the Holy Father.

We, Church, religion, faithful Catholics (and not we alone) We cannot be grateful to him who, after putting out of existence Socialism and anti-religious organizations (Our enemies but not only Ours) has permitted them to be so largely re-introduced that the whole world sees and deplors them. They have been made even more strong and dangerous than before, inasmuch as they are now disguised and also protected by their new uniform.

Unless that abuse is speedily remedied—and every fresh step in hostility to the Pope makes it more difficult—the Statesman who claimed to have at last unified the nation and solved the secular breach between Church and State, will only have created a deeper division between Italians, laid a greater burden on consciences, and more grievously weakened the country by internal dissension than any of his anti-clerical predecessors. The irreligious character of many aspects of Fascism is now apparent to all and, if even one half of Italy's 40 million Catholics remain true to their faith, they will be in permanent opposition to the Totalitarian Government which misrules them. The nation once more will be divided. In time, those who "sought the life of the child" will pass away, but the Church will remain, faithful to her commission of fostering that supernatural life. And outside Italy the civilized world (which does not include the Soviets) will be openly or secretly on the side of the Church against a variety of "Cæsarism" which would hardly be tolerated, even as an ideal, amongst free peoples. If the Italian Government is not altogether in the hands of those very extremists on whose suppression it rose to power, it can still save itself and Italy by hearkening to the Pope.

**The Jealousy  
of  
Totalitarianism.**

There have been many guesses as to the probable cause of this resurgence of anti-clericalism at this particular time. We have the Pope's assurance that the "Azione Cattolica," many of whose adult members were Fascists, was not interfering in party politics. But the mere existence of associations conceived on different lines and pursuing different objectives to those of the Omniscient State, was a source of constant irritation. Then the great international meetings of which Rome is the centre, and which naturally have no concern with Fascism, seem to get on that organism's nerves. Two of these gatherings are particularly mentioned—the great celebrations connected with *Rerum Novarum*, when the Pope promulgated anew and with greater fullness the social doctrine of the Church, which is not in full accord with that of Fascismo, and the ceremonies in honour of the

fifteenth centenary of the Council of Ephesus, when the streets of Rome were filled with magnificent and enthusiastic processions; gall and wormwood, doubtless, to the old-time followers and present sympathizers of the Jewish Syndic, Nathan. The glory of living in the centre of the Christian world, the heart of the government of God's Church, the chosen See of Christ's Vicar, the Holy City *par excellence*, makes no appeal to the militant Roman atheist, and little enough to that perverted nationalism which moulds its spirit on the pagan Empire that Christianity baptized on its deathbed. Just as the moral forces of the Church lifted society out of the degradation of paganism, they are needed to-day to prevent its relapse. Those moral forces were very conspicuous in Rome in May and June. The *Rerum Novarum* anniversary emphasized the rôle of the Church in rebuilding the social structure, and the right of the supreme teacher to pronounce authoritatively on economic questions, whilst the broad humanity of the new Encyclical taught the workers to look to religious, rather than to secular, influences to secure their rights. Again, the festivities in honour of the divine Maternity of Our Lady, which culminated in a vast torchlight procession, like that in Ephesus on June 22, 431, and remarkable even in Rome, were, in effect, an assertion of the Godhead of Christ and the permanence of His reign on earth. Fascism, with its dreams of imperialism and worship of force, looks, and perhaps feels, small in comparison with the moral grandeur, the imperturbable permanence, displayed by the Church.

**Politics  
and Morality  
Inseparable.**

The new political theory of the Corporative State demands, not necessarily but as put in practice by the Italian Government, the all-round supremacy of the Civil Power. The

Church is considered useful in teaching faith and morality, but this must be done within the limits the State thinks good. Yet two years ago, the Lateran Concordat was signed which formally recognized, in Article 43, "organizations dependent on Italian Catholic Action, inasmuch as they, as the Holy See has declared, exercise activity outside all political parties and are under the immediate direction of the hierarchy of the Church for diffusion and propaganda of Catholic principles." If that means anything it means that it is the duty of the Church through her organizations, and not of the State, to teach her Italian children the application of Catholic principles to all the occasions of life. She is the guardian of the moral order: she aims at making good Catholics, and a good Catholic must have a definite attitude towards all human affairs that impinge upon morality. His relation, as a good Catholic, to political questions, national and international, to social and economic problems and so forth, will thus be likely to differ from that of those who are not good Catholics, or Catho-

lies at all. Accordingly, Article 43 admitted the right of Catholics to interpret their civic and political duties in the light of Catholic teaching, which, as is well known, denounces as immoral the theory of State Absolutism, and the taking of unconditional oaths of obedience. It would seem that all Christians should uphold the proposition that all exercise of loyalty must be subject to the moral law, yet so obscure have the principles of justice become in certain minds, that a recent decision<sup>1</sup> of the Supreme Court of the United States refused citizenship to a Canadian who would not promise that, in the event of war, he would bear arms, even though he thought the war unjust and contrary to God's will. The decision was a majority one—five votes against four, and, alas! for the knowledge of her faith displayed—one of those who denied the ultimate rights of conscience was a Catholic. We are aware of the inconvenience caused to the State by conscientious objectors of every sort, and we should not be inclined to admit the plea of conscience in one particular unless the objector could prove himself ruled by conscience in every relation, but that decision, as it stands and if it stands, gives an inevitable "tu quoque" to the Fascist, who is blamed by an American for "Statolatry."

**Church and State  
in Spain.**

No Catholic should fail to recognize the good the Corporative State has effected in giving such countenance as it has done to the teaching of religion. There is a good deal of difference between refusing to the Church her full spiritual rights, as Fascism currently interpreted does, and trying to abolish her altogether, after the fashion of the Totalitarian State of Russia. The Church is patient with the sick world, as a good physician is with the fever-stricken. The Spanish State is morally very ill, as is shown by its silly illusion that it can prescribe, safely and effectively, for itself on purely secular lines. Accordingly, religion is regarded as a purely private affair with which Government, as such, has no concern. Church and State are separated. Soldiers and sailors must do without chaplains; the emblems of Christianity must disappear from the schools and courts and parliament, and the old miserable pretence of religious neutrality is invoked, as if it had not been exposed in all its hollowness by sixty years of "laicity" in France. It is much too soon to conjecture the probable fate of religion under the new regime: it depends very largely on Catholics themselves. If Spain is a truly Catholic nation, it will mould a Government according to its convictions; if the great majority has not faith enough to develop vigorous Catholic Action, then they will get the Government they deserve, but it will go hard with real believers. State support, unless the State is genuinely Catho-

<sup>1</sup> Quoted in the *Commonweal*, June 17th.

lic, is apt to do the Church more harm than good. If, as in Mexico, the Government is professedly anti-clerical, a Concordat may mean slavery. The fantastic decree of the Governor of the State of Vera Cruz, apportioning one priest to every 100,000 inhabitants, and otherwise hampering the action of "that foreign power," as he calls the Church, shows the need of self-reliance on the part of Catholics if they value their religion and wish to preserve it.

**Mr. Hoover's  
timely  
Intervention.**

When, on June 20th, President Hoover, alarmed at the threatened insolvency of Germany, proposed a year's postponement of "all payments on intergovernmental debts, reparations and relief-debts, both principal and interest," to start on July 1st, the immediate result was an almost universal renewal and increase of confidence throughout Europe, not because of the lifting of individual burdens, for only Germany was directly benefited, but because at long last the great Western State who holds the financial destinies of Europe in its hands had abandoned its attitude of aloofness and was, seemingly, prepared to take an energetic part in restoring the fortunes of the old world. However that past attitude could be justified—and there was much to be said for it—no single influence has so retarded the establishment of European peace as America's final dissociation of herself from the Allied Powers after Versailles, her refusal to join the League of Nations, and her repudiation of President Wilson's arrangement with Great Britain to guarantee the security of France. America withdrew to her old isolation because the European nations had returned to their old policy of national competition. Her intervention, in 1917, secured victory: her abstention, after 1919, all but destroyed the achievement of peace. Her withdrawal had the effect of perpetuating the quarrels of Europe, for it half-paralysed the League of Nations, and fostered everywhere the natural, if futile, endeavour to achieve security by competitive armaments, rather than by friendly all-round alliance. However, gradually American idealism began again to assert itself. Mr. Kellogg's Pact was thoroughly in the Wilsonian tradition: co-operation in the World-Court of International Justice gave that body substance and authority, and now Mr. Hoover, wiser than Wilson in securing beforehand the consent of his political adversaries, gives a practical assurance of American good will which has a value far beyond the financial considerations involved. It has apparently come just in time to prevent an immediate catastrophe, but its significance lies not so much in what it has actually accomplished but in the conviction that this is but the beginning of American co-operation in a task which cannot be accomplished otherwise, and which she has too long neglected,—the task of asserting the paramount interest of the whole world in interna-

tional harmony, and in checking the national selfishness that causes war.

**The Dangers  
of the  
German Crisis.**

There can be no doubt that, from whatever cause, Germany was on the eve of national bankruptcy when Mr. Hoover intervened. Unfriendly observers say that she brought the danger on herself by mismanaging her finances: all must own that the war-debt of £50,000,000 a year which falls ultimately on her was the main contributory cause. The result of her financial collapse would be to set loose the large "Hitlerite" and Communistic elements in her midst which, with the aid of Soviet Russia, would be quite capable of plunging their country into war, especially if there were any attempt "to put in the broker's men." Owing to the attitude of France, the Hoover plan has, for the moment, been robbed of its full effect. There is still hope, because the various ministers responsible are aware that the collapse of Germany, Austria and their dependants would, apart from the likelihood of war, do grievous damage to the finances of the whole Continent, and so they have no choice but to concert measures of relief. It is a case of individual sacrifices for the common good. All the victors, a paradox which has occurred before, must combine to keep the conquered on their feet. America, France and Great Britain must, for a time at least, try to find from their own people, millions and millions of pounds which hitherto Germany has supplied. It is not surprising that France has been slow to convince of the need of this sacrifice, and that she should especially resent what she considers the luxury expenditure of Germany—the money spent on her navy.

**Need  
of Generous  
Views.**

Only the exceptionally large-hearted and sincere individual can put himself in another's place and try to see himself as others see him; it would seem that such feats of altruism are beyond the capacity of a nation. Hence, the emphatically one-sided views of each other's policy that, in this juncture, characterize both France and Germany, to the destruction of mutual trust and good will. It is possible for the detached onlooker to sympathize with both points of view, whilst deploring their sinister results. There are large groups amidst both peoples whose declared aims and policy justify their mutually hostile attitudes. The Hitlerites on the one side, and the *Action Française* on the other, prevent the two nations, on whose amity the peace of Europe depends, from coming together. There are those in France who cannot bring themselves to allow Germany full equality in international rights, but would keep her by force in an inferior status for ever. There are those in Germany who are openly aiming at a war of revenge. Until the Governments of the two countries prove unequivocally that they repudiate both those unjust policies, and rely

for whatever readjustments of their mutual relations may be necessary—as they have both solemnly undertaken to do—on the peaceful process of law, their extremists will continue to embitter their intercourse. It is easy to condemn Germany for pushing on with the construction of cruisers which, even if within treaty obligations, are certainly superfluous at the moment, but it is surely unwise to call for political sacrifices as the price of economic relief. It need not be a great issue through which political inferiority is demonstrated, and the pride of a great nation touched on the raw. “You must, once more, and formally, own yourselves defeated, before we let you get what you need,”—that is the plain English of the French conditions to Germany. The question of the cruiser—to be completed in 1934!—might have been safely left to the Disarmament Conference, just as the question of the Customs-Union with Austria might have been left to the World-Court, which has it actually in hand. To raise these political points in present circumstances is simply to play into the hands of the subversive element in Germany, to the greater ultimate peril of France herself.

**Debts  
and  
Disarmament.**

Mr. Hoover made no secret of his purpose, in proposing a truce to debt-paying for a year, to facilitate the process of disarmament by fostering international good will. Nothing has so checked the flow of American sympathy—and dollars—towards Europe as the conviction that the financial help so contributed would be spent by the misguided recipients only in preparation for another war. The repetition of Pacts renouncing warfare did not seem to hinder in the least the war-like preparations. If American good will and American help is to continue and develop, this policy must surely cease.<sup>1</sup> Members of the League, signatories of the Kellogg Pact, cannot complain if the States call pointed attention to the discrepancy between their professions and their conduct. The leaders of all the English parties united in a Disarmament Demonstration in the Albert Hall on July 11th, and all protested that the nations will break their pledged word if they do not agree to reduce their armaments drastically next February. But, although they repeated irreproachable peace sentiments, none of them succeeded in showing how the seeds of war were to be destroyed, and how an effective substitute could be provided. We rightly disarm the ordinary citizen because we provide police to protect him and magistrates to redress his grievances. Something analogous must be provided for the nations. It exists, but needs developing, in the League of Nations, in the Kellogg Pact, and in the World-Court. And, as for international mistrust, it can only be removed by the exercise of international

<sup>1</sup> The President is reported to have said at Washington about the middle of June that nations spending \$5,000,000,000 a year in armaments could surely meet their obligations!

justice. The United States has the power to make the Kellogg Pact more effective by declaring, and inviting the rest of the world to declare, that, war having been deprived of its legal status, no Power can profess neutrality towards a nation that resorts to it. If such an Article, which would prevent all trading, whether in arms or in other merchandise, with the delinquent, and which is the logical sequence of the others, were added to them, as, indeed, Senator Capper proposed in February, 1929, an immense impetus would be given to the cause of disarmament. As the Kellogg Pact itself revised, amended and strengthened the League of Nations' Article which contemplated lawful war, so the Capper resolution would round off the Kellogg Pact which, as the event has shown, has never lost its academic character. The addition would meet with fierce hostility from those who find their profit in war, but that hostility must be met and overcome, if ever the world is to have peace.

**British  
and German  
Catholics.**

We have spoken of the mutual hostility fostered by extremist groups which reject the teachings of Christianity, both in France and Germany. Happily, as we have frequently noted, there are other pacificatory influences at work between the two countries due mainly to periodic intercourse between French and German Catholics. Such gatherings, which recognize the strong bond of a common spiritual outlook, will doubtless become more frequent and fruitful, and will do much to clear away the mists wherewith an exclusive nationalism obscures and distorts the vision,<sup>1</sup> and create a sincere appreciation of each other's point of view. European diplomacy has benefited immensely by personal intercourse between diplomats: European peace will gain even more by intercourse between peoples, and especially between the Catholics of the various nationalities, who are already one in the most essential matters. In Father Stratmann's fine book, "The Church and War," stress is laid upon the peculiar iniquity of war in that it is a rending of the mystical Body of Christ. It is in the strength of that real incorporation that Catholics should be foremost in promoting peace. The pivot of peace at the moment is Germany, and in Germany peace rests upon the Centre Party. Catholics all over the world, but especially in England, should show their sympathy with that party, and their appreciation of its work. We have reason to know that German Catholics feel their separation, since the war, from Catholics here. Their prominent men have not been invited to our Congresses: ours have not attended theirs. The Catholic Church is easily the strongest in-

<sup>1</sup> We have recently read in a French periodical an exposition of "La droiture française," wherein the writer in most absolute good faith describes his country as the peacemaker of Europe, which bases its international policy on respect for treaties but shrinks from making them a means of dominating or exploiting others, etc., and ends—"Peut-on imaginer une politique plus claire, plus droite, plus généreuse?" There is not even a suspicion of another possible view.



fluence in Europe, but its power is largely dissipated by the "particularism" of the various national groups. The Terror in Russia, the resurgence of anti-Christianity in Italy, Spain, Latvia, and other places—all point to need of exercising the pacific rôle of Catholicism which can be made effective only by closer union. We could wish that prominent British Catholics, lay and ecclesiastical, would find occasion to attend, for instance, the Katholiken Tag at Nuremberg at the end of August, where Catholic solidarity should be much in evidence.

**The  
"Church Diffusive"  
Again.**

Now that, in the Protestant Churches, the Bible has been in practice dethroned from the seat of final authority—a position which it was never qualified to occupy, but which it had to assume in order to give Protestants some semblance of a rule of faith—it is interesting to see to what straits their apologists are put in order to provide a substitute without having recourse to an infallible teacher. A writer in the *Church Times* for May 22nd, Dr. Sparrow Simpson, who means to vindicate the authority of Tradition against the Evangelicals, states the usual Catholic doctrine about the relations between the Church and the Bible with substantial accuracy—the Church composed the Christian Scriptures: "the doctrines and devotions of the Church were realities before the New Testament existed": "the Bible is at the mercy of its interpreters . . . it is a silent sufferer, quite unable to prevent their misinterpretations." He is less accurate in saying that it was "the consent of Christendom which fixed the Canon of the New Testament." It was rather the authority of the teaching Church that gradually framed the New Testament Canon, rejecting sundry apocryphal Epistles and Acts and finally accrediting some that were disputed. It was on the authority of the Church, not on a vague "consent of Christendom," that St. Augustine accepted the Scriptures. The writer goes on to show the inconsistency of his Evangelical friends who reject the Tradition of the Universal Church, yet accept the tradition of Anglicanism expressed in the Thirty-nine Articles. Nevertheless, his own attitude is just as unreasonable. All that he offers for the guidance of "the bewildered Christian confronted with conflicting interpretations without any reasonable prospect of determining where the truth resides," is the teaching of the "Church Diffusive." "When individual exponents and local communions are unable to unite, the interpretation placed on Scripture by the perpetual faith and devotion of the world-wide Church is the natural (*sic*) court of appeal." To such absurdities are those reduced who reject the living authority of the Church of Christ. Who is to determine what is the world-wide Church, and what she perpetually teaches and practises and how her doctrine is to serve as elucidating Scripture? There is already a world-wide Church with a perfectly clear and consistent creed, and the prerogative of inter-

preting Scripture correctly, but the writer sweeps her aside. "Regard for world-wide tradition does not lead to Rome, since it has a vastly wider range than Rome." So the "bewildered Christian," thus heartlessly left to his own devices, must remain bewildered, even were he to spend his lifetime in some vast library in investigating what is common and, therefore, world-wide in the creeds of a thousand conflicting sects. It is strange that these Anglican essayists do not see, for all their zeal and learning, what a mockery they make of Christianity.

**Hands off  
the  
Articles!**

As the Bible has become discredited amongst rationalizing Protestants, so the Thirty-nine Articles have lost favour amongst those who use their reason. After all, what authority had

Cranmer more than any other man to determine Protestant belief? And why should a solemn declaration to accept a bundle of vague and inconsistent doctrinal propositions, which embody a variety of new beliefs, be exacted at this late date from every Anglican ordinand and incumbent? Article VIII. says that the three Creeds "ought thoroughly to be received and believed," and the clergy must yield their assent. One deplorable consequence has been candidly proclaimed in the columns of *The Times* by an official of Durham Cathedral, who writes (July 3rd), in unstudied language :

I feel emboldened to speak for the many of my colleagues in the priesthood, including and especially those of generally unimpeachable churchmanship, who have verbally expressed such grave doubts and often frank disbelief in many of these doctrines [including the Virgin Birth, the Resurrection, the General Judgment] as they never dare communicate to the faithful laity in their open teaching. The result is that in their teaching they either pass over such doctrines in silence, or else, more painfully to themselves, retail the conventional phrases which are to them meaningless or perhaps erroneous—thereby sinning against the light.

We should be sorry to think that this attitude was at all general amongst the Anglican clergy, but there the Articles are, their standard of belief. If the Prayer Book needed revision to bring it into line with "modern thought," much more do these "ambiguous formularies," which embody about 600 propositions, some true, some erroneous, none with any binding force on conscience, because all, in effect, left to the individual's own choice and interpretation. So would any reasonable man argue. A Church which does not pretend to teach infallibly cannot reasonably demand assent to its teaching. The implied "I may be wrong" vitiates all assertion of authority. Yet those doughty Evangelical peers, Lords Brentford and Cushendun, who led the Protestant hosts against Prayer Book revision, are now crying "Hands off the

Articles," whilst Bishops are explaining away that venerable Confession as "largely obsolete, concerned with dead issues, merely tiresome" (Bishop of Durham, *Times*, June 6th), and the Modernists ignore it altogether in their assault upon the older Creeds. The Evangelicals are fighting a lost cause, although they have the State behind them: their position is radically unsound: their whole appeal is the civil law, on which, finally, the authority of the Articles rests. "This Book of Articles," so runs its Ratification, "before rehearsed, is again approved and allowed to be holden and executed within the Realm by the assent and consent of our Sovereign Lady Elizabeth. . ." But, nowadays, no sensible Christian takes any account of the spiritual authority of the said Sovereign Lady.

**Anglican  
"Dogmas."**

The impossibility of exercising real faith on Anglican principles has been constructively admitted by the Archbishop of York, who wrote a whole article on the subject in the *Daily Mail* series, "Religion's Fight to-day" (July 9th). He was emphatic on the need of a living faith, and the danger of a civilization which excludes it, but never once did he define what he meant by faith. Strangely enough, he asserted that "Faith, when it is alive, is either a blessing or a curse: it is never an amenity," but he could hardly have meant divine faith, that gift of God which is always a blessing and never a curse. Then, with a burst of characteristic Anglican unrealism, he speaks of the Christian Church as the basis of civilization—"not a vague Christian religiousness, but the definite visible Christian Church with its clear teaching (called dogmas, but that only means teaching which experience and criticism have proved to be sound) and its definite requirements." We must assume that the Archbishop does not mean "Rome" when speaking of "the definite visible Christian Church with its clear teaching and its definite requirements," but, if not, what Church does he mean? The "Church Diffusive" that Dr. Simpson appeals to? But that is neither definite nor visible, and cannot teach nor require anything that the individual does not find out for himself. It is from his parenthesis that we gather his Grace must be speaking of his own Church, which abhors dogmas and tells its flock to believe only what they have felt themselves or what expert critics have proved to be sound. But why then speak of its "clear teaching" and its "definite requirements"? And why give the name of faith, which is belief on God's authority, to "dogmas" which are only the result of experience and criticism?

**"Science" and  
"Philosophy" of  
Sir Arthur Keith.**

When a man of scientific repute gives expression to views which are not merely unscientific but demonstrably foolish, no regard for his attainments should exempt him from critical condemnation. The record of Sir Arthur Keith, as printed in

*Who's Who*, would lead one to believe that here is a scholar who is deeply versed in the historical science of human origins, and in the medical science of bodily structure, seeing that publishers have produced his books, and learned societies given him their membership, and universities employed him as professor. But, unhappily, amongst men of some scientific attainment, there are surely few who have displayed less of the true scholar's accuracy of thought and modesty of expression than this learned man. It may be remembered that, as President of the British Association in 1927, he devoted his Presidential Address to a defence and eulogy of atheistic Darwinism, describing its truth as "settled for all time," supported by "definite and irrefutable evidence," having reached an "impregnable position," and so forth. "So strong has his [Darwin's] position become that I am convinced that it can never be shaken."<sup>1</sup> In the following year, this scientific obscurantist declared against the immortality of the soul. "The living principle disappears at death and, therefore, ceases to exist." Yet, even this profession of blank materialism, which few men of any scientific repute would nowadays endorse, did not debar him from being elected, this year, Lord Rector of Aberdeen University: we can only hope that the students who made that extraordinary choice felt, on listening to his Rectorial Address, that they had, so to speak, got their money's worth. For their Lord Rector, on the eve of the Disarmament Conference, on which the fate of the world hangs, set himself to emphasize the advantages of war! This was too much for modern public opinion, Godless as it practically is. Sir Arthur Keith's lecture had a very bad press. For ourselves we are glad it was spoken and published, for, since its author now carries little weight either as scientist or philosopher, it can do little harm, whilst, on the other hand, it expresses very clearly the moral bankruptcy in which materialism issues. Many critics have combined to show that the lecturer is wrong in his facts and in his inferences and in his conclusions. Waiving the initial absurdity of his atheistic evolution-theory, his idea that tribal antagonism, the seed of war, has always, and must always, exist unless the tribe is obliterated by universal intermarriage, both ignores inter-tribal conflict altogether, and assumes without warrant that pre-historic "tribes" were always at war with one another. The wholly false metaphor, used to commend warfare—"War is Nature's pruning-hook"—implying that "Nature" in war-time acts as the wise gardener who spares the young and vigorous branches, whilst lopping off the withered and dead, is enough of itself to discredit, as a trustworthy teacher of youth, Aberdeen's new Lord Rector. The dysgenic character of modern war is its most obvious characteristic.

THE EDITOR.

<sup>1</sup> See, for appropriate comment, "Where does Adam come in?", *THE MONTH*, October, 1927.

## III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

## CATHOLIC DOCTRINE AND PRACTICE.

**Anglican Orders:** Pope's decision regarding their nullity irreformable [*Universe*, July 10, 1931, p. 16].

**Christ:** reasons for belief in [O. R. Vassall-Phillips in *Thought*, June 1931, p. 50].

**Encyclicals,** The doctrinal authority of [*Universe*, July 3, 1931, p. 12].

**Eugenics,** Church's sound attitude towards [*Universe*, July 10, 1931, p. 14].

## CATHOLIC DEFENCE.

**Anglican Orders,** Mistaken Approval of, by the Holy Synod [Dom J. Chapman in *Pax*, July 1931, p. 77].

**Catholic Counter-Revolution:** How to stimulate [A. R. Birley in *The Trident* (Fribourg), June 1931, p. 225].

**Fascism** radically "Caesarism" [*Tablet*, June 27, 1931, p. 845].

**Our Lady,** Ignorant Protestant objections to [O. R. Vassall-Phillips, C.S.S.R., in *Catholic Times*, July 3, 1931, p. 11].

**Ouseley, "Ex-Monk,"** Stephen, exposed [*Tablet*, June 27, 1931, p. 847].

**Philosophy** in U.S.A., Thirty-two Exponents of: all futile [G. B. Phelan in *Commonweal*, April 1, 1931, p. 605].

## POINTS OF CATHOLIC INTEREST.

**Belgium,** Catholicity in [Dom Maternus, O.S.B., in *Southwark Record*, July 1931, p. 189].

**Birth-Prevention,** Protestant condonation of Practice, in U.S.A. [*Commonweal*, April 1, 1931, p. 589].

**Bridges' Testament of Beauty** radically rationalistic [T. A. Sulkie, S.J., in *Catholic World*, July 1931, p. 422].

**Co-operation** in Industry taught by *Quadragesimo Anno* [H. Somerville in *Catholic Times*, July 3, 1931, p. 10].

**England's Decline,** The Remedy for [S. B. James in *Catholic World*, July 1931, p. 385].

**Land Settlement,** A Catholic, begun [*Universe*, July 3, 1931, p. 1].

**Leakage-Question,** The [*The Sower*, July 1931, p. 19].

**Parental Rights** in Education vindicated by Court of Appeal [*Universe*, July 10, 1931, p. 4].

**Parental Rights** to State-aided Education in France [Y. de la Brière in *Etudes*, July 5, 1931, p. 17].

**Peace** in Europe through Revision of Versailles [G. N. Schuster in *Commonweal*, June 17, 1931, p. 175].

**Spiritual Exercises:** a "Week" devoted to their study [Mrs. G. Norman in *Catholic Woman's Outlook*, July 1931, p. 20].

**Wages,** Catholic teaching opposed to low [*Universe*, June 19, 1931, p. 12].

**War** and the futility of Statesmen [Fr. Gillis in *Catholic World*, July 1931, p. 484].

**War-Guilt,** the Distribution of [M. M. Hoffman in *Commonweal*, April 29, 1931, p. 707].

# REVIEWS

## 1—IRISH MONASTICISM<sup>1</sup>

NO one who has even a slight knowledge of the problems which beset the investigator of the early ecclesiastical history of Ireland can fail to realize the immense service which Father John Ryan has rendered to students in the book before us. As he states very truly in his Preface, the Irish Church from its first beginning was markedly monastic in character. Though there is no good reason for thinking that St. Patrick himself ever made any sort of monastic profession, still the Saint's enthusiasm for the consecrated life comes out unmistakably in his writings. He is beyond measure proud of the fact that "sons and daughters of Scottic chieftains are seen to become monks and virgins of Christ." Moreover, while here and in the Coroticus letter we are dealing with sources which are absolutely reliable, the collections of Muirchu and Tirechan which lay no stress upon the cenobitical aspects of the Saint's mission are so late and overlaid with myth that it is difficult to put entire confidence in them. In any case Father Ryan is undoubtedly right in thinking that there was something anomalous about the Irish monastic system and that very little effort has hitherto been made to explain the anomalies observed.

Was Irish Monasticism [he says] Western in its characteristics, or did it derive directly from the Orient? Had it features that were entirely its own, and, if so, how many? When, again, was it introduced into Ireland? Had it a place in the Church which St. Patrick founded? If it had, was that place predominant, as in the later centuries? If not, when did the change take place, under what auspices, due to what causes? Certain it is from our historical records that about A.D. 600 Ireland was well-supplied with monasteries. What external appearance did these present? How were the monks recruited? How governed? What were their occupations? Were all the monks clerics, or were some only in holy orders? Did the country possess a clergy with no monastic corrections? What was the position with regard to episcopal sees and to the ecclesiastical hierarchy?

If Father Ryan is not able to return a clear and unhesitating answer to all these questions, the fault does not lie with him. He seems to have neglected no fragment of evidence which was

<sup>1</sup> *Irish Monasticism: Origins and Early Development.* By Rev. John Ryan, S.J., M.A. London: Longmans. Pp. xvi. 428. Price, 18s. 1931.

capable of throwing light on the situation. But the evidence itself is inadequate, confused, and sometimes contradictory. We have unfortunately no Palladius here to set out in simple narrative the scenes which his own eyes had witnessed, the discourses which his own ears had heard. We have no Irish picture of convent life from within such as those preserved to us in the biographies of St. Eupraxia, or of St. Melania the Younger. One is tempted perhaps to guess from the very lack of such information and from the lack of any hint that such information ever existed, that the system must have remained to the end rather crude and tentative. Such records as are available are singularly wanting in precision, and this must make the task of any scholar, who, like Father Ryan, attempts to compare and to classify, a matter of exceptional difficulty.

One thing, however, is certain. No matter if we are disposed or not to accept the author's conclusions unreservedly, he has himself provided the fullest materials for forming an independent judgment. Whether he is dealing with the monasticism of the Thebaid and other Oriental countries, or whether he is discussing "the currents of religious life in the British Church of the sixth century," or whether he is sketching the details of Irish monastic observance, Father Ryan's narrative is always most admirably documented. Every statement is provided with a reference, and where points of greater importance are involved the relevant words of the text are generally cited in full. The book is a monument of learning, and the continental authorities are quoted as freely and as familiarly as the works of native scholars. Few, we imagine, who make a conscientious study of the facts and the reasoning set out in these pages, will be disposed to question Father Ryan's main conclusion that Irish monasticism was of Oriental inspiration, that St. Honoratus of Lérins had founded his great institution frankly on Egyptian models, and that from Lérins in the first instance St. Patrick had derived that conception of the religious life which he was eventually to bring to Ireland. Moreover, the tradition of Lérins passed to Llanilltud and to Llangarvan and through these channels at a somewhat later date it again powerfully influenced monastic developments in the western isle. We may say in conclusion that this book will in future be absolutely indispensable to all who attempt to study the ecclesiastical institutions of the Celtic peoples. It is admirably printed and is provided with excellent bibliographies and indexes, but we venture to suggest that a good map would form a very useful adjunct to the index of places.

H.T.



2—BARON VON HÜGEL'S "REMAINS"<sup>1</sup>

A VERY special interest attaches to this volume as containing the unfinished remains of two works, upon the composition of which the Baron had long set his heart, but which his growing infirmities (he died two years after the commencement of the first) prevented him from completing. In the first part, which occupies more than half of the present volume, we have the outlines (in some instances pretty well filled in) of a treatise in which the author had designed to sum up and formulate the final results of his rich experience and profound thought on the capital subject of Reality—reality in the infinite God, reality in finite beings, reality in the relations between the two. The heroic scale of his reading and the profundity of his speculation, coupled with his rare breadth and tolerance of spirit, well fitted the author for such a piece of constructive scholarship; and the intense spirituality which permeated and directed all his reflections guaranteed the religious and apologetic value of whatever he took in hand to write. The ill-health, however, which forced him to abandon his course of Gifford Lectures at the University of Edinburgh ("certainly the finest lectureship on these great subjects in the world," he said) crippled him too when he set about to write the book which was to embody the matter of these lectures, and in consequence we find in these incomplete pages occasional repetitions, some vagueness and obscurity, many of the signs of a great weariness and of failing strength, though here and there he rises majestically to the heights of the best that he had ever written. The thesis of "The Reality of God" is (very roughly) this: that man must not allow himself to be drawn aside from the pursuit of reality by his perception of particular *values*, or think that he has got down to bedrock when he has assimilated the philosophical statement of the nature of things. There are infallible intimations of the reality of God in finite things, which elude exhaustive classification and can only be explained in terms of the real presence of God, the communication by Him to us (in however dim a light) of His own knowledge of Himself. None of the philosophies of religion which exhibit it, or attempt to analyse it, in terms of self-sufficient human knowledge, ever have, or ever could have, come even near to a final statement of the realities with which it is concerned. "Becoming like to God" is the proper statement of the perception not only of His own absolute, but also of our participated, reality. And, finally, institutional religion is essential as the guide and guardian of this inward vision.

In the second part of the book the Baron studies, in the con-

<sup>1</sup> *The Reality of God, and Religion and Agnosticism.* By Baron Friedrich von Hügel. London: J. M. Dent & Sons. Pp. xi, 264. Price, 15s.

crete example of the thought, action, and writing of Sir Alfred Comyn Lyell, and of his attitude towards religion, the phenomenon of Agnosticism induced in the mind of a European by intimate association with the religions of the East. With that intuitive quality of genius which seems to dispense with the necessity for the experimental knowledge that the average man finds essential, the author gives us here the very pith of the teaching of the principal Oriental religions, and his final chapter presents a deeply interesting study of that theory, called Euhemerism, which places the origin of all religious sentiment, together with its crystallization into religion properly so-called, in the apotheosis of actual (or legendary) human heroes.

It would not be true to say that these collected pages, for which we are indebted to the skill and devotion of Professor Edmund Gardner, are always easy reading. But in spite of the defects already noted as due to the growing physical weakness of the writer, they form a volume which, having once begun to read, one does not lightly lay down again.

### 3—ON PRAYER<sup>1</sup>

THE first of these works is the long desired and most welcome translation of Père de Caussade's famous treatise on prayer, the *Instructions Spirituelles*, by Mr. Algar Thorold, than whom no one fitter for such a task could have been selected. The original of the translation is the definitive edition of de Caussade's works prepared by Canon Bussenot. De Caussade's best known work, *L'Abandon de l'âme*, collected by Père Ramière from the author's letters to some nuns of the Visitation, has already appeared in English; and in 1923, the second book of the *Instructions Spirituelles* was very freely translated by L. V. Sheehan, under the editorship of the Paulist Father Joseph McSorley (Herder). Here, however, we have the complete treatise faithfully rendered from the French, and it is safe to say that there exists no more valuable or inspiring work on the subject of which it treats. The essence of Père de Caussade's spiritual teaching is set forth by Abbot Chapman, in a most lucid and engaging manner, in the Introduction; and

<sup>1</sup> (1) *On Prayer: Spiritual Instructions on the Various States of Prayer According to the Doctrine of Bossnet, Bishop of Meaux.* By Jean Pierre de Caussade, S.J. Translated by Algar Thorold. London: Burns, Oates and Washbourne. Pp. xxxii. 286. Price, 6s.

(2) *Prayer.* By Dom Thomas Verner Moore, O.S.B. London: Herder. Pp. 219. Price, 7s.

(3) *The Spiritual Life.* By Adolphe Tanqueray, S.S., D.D. Translated by Herman Branderis, S.S., A.M. Tournai: Desclée. Pp. xlviii. 771. Price, 10s.

the genesis of the work is traced in the Preface by Père Ludovic de Besse, O.S.F.C., so well known for his writings on Prayer. Some readers may on a first acquaintance find the dialogue-form of the text a little tiresome. But so aptly and logically are the questions and answers devised that one very soon ceases to notice the form, and Mr. Thorold's smooth rendering further aids in reconciling one to it.

*Prayer*, by Dom Thomas Moore, O.S.B., of St. Anselm's Priory, Washington, D.C., consists, as we are told, of a series of conferences on that subject given by the author to the Benedictine Oblates attached to the Priory. The book follows, in the main, the classical divisions of the act of prayer into vocal and mental and contemplative, but coloured throughout by the broad Benedictine spirit. St. Benedict left little, if any, definite instruction concerning prayer apart from the chanting of the Divine Office, but there is a world of suggestion and significance in his terse counsel: "If anyone will pray, let him go into the chapel and pray"! That is precisely what so many do not venture to do: as if prayer consisted rather in the observance of rules and formulæ than in the free and spontaneous "raising of the mind and heart to God" just as, and in whatsoever manner, each one finds easiest and most natural for himself. The "science" of prayer follows, it does not precede, the practice of it. This book aims, in just that spirit, rather at helping those who already pray than at laying down theoretical precepts for them in advance of practice.

*The Spiritual Life*, by Father Tanqueray, already so well known by his theological writings, is a big book but an extraordinarily handy one; and though its scope is wide—ranging from the first principles of the Christian life to the remote heights of mysticism—it is never obscure or congested or superficial. The ascetical teaching of the first two books is remarkably clear and well documented, but the most interesting and, we think, valuable part of the work, is Book III., in which are treated the higher forms of prayer, the Prayer of Simplicity and Contemplation. The author holds to the distinction between acquired and infused contemplation, but he does not engage in the controversies on this and similar points which have of late so much overweighted the pages of other writers in this field. This volume is a very valuable and important addition to the modern literature of the spiritual life.

4—THE STRACHEY METHOD<sup>1</sup>

IT has been said that our day is the day of biography, and that authors seek not so much a subject as a victim. One is tempted to apply this saying to Professor Fleury's study of St. Gregory of Nazianzen; for the prevailing impression given by the book is that the Saint was effeminate, snobbish, sentimental, scrupulous, timid, vain, insincere, a dreamer, prey to sick sensibility, in short, a pitiable neurotic (cf. pp. 14—15, 51, 70, 79, 87, 90—92, 101, 108, 112, 115, 116, 132, 173, 195, 218, 222, 251, 265, 279, 321 *et alibi*). Professor Fleury, indeed, has paid St. Gregory the tribute of long study and detailed analysis, and says many noble things of him. Nevertheless one feels that his standpoint is that of a biologist examining a specimen on a slide, with curiosity, amused tolerance, occasional impatience and a singular lack of reverence. This attitude arouses in the reader what he himself says of St. Gregory: "par sa partialité évidente, il provoque nos résistances. Nous sommes sur nos gardes, nous lui disputons notre adhésion" (p. 181). Professor Fleury indeed protests, almost too much, his complete impartiality; but in these matters of interpretation, *quidquid recipitur, secundum modum recipientis recipitur*. Professor Fleury cites with seeming approval Gibbon's praise of Julian the Apostate.

The circumstances of St. Gregory's life give, it must be confessed, some colour to the charge of indecision and lack of force. Drawn by temperament and conviction to the contemplative life of a monk, the hard course of events forced him unwilling into the active life of the priest, bishop, controversialist and leader of a party. After a long course at the University of Athens, he accepted the priesthood under moral force on the insistence of his father, promptly fled to the desert, only to return and explain his flight in a sermon on the responsibilities of the priesthood which is the basis of nearly every subsequent treatise on the subject. Compelled in like manner to be a bishop, he never entered upon his See, being kept from it by the armed resistance of a rival heretical claimant. Thrust similarly, by popular demand, into the See of Constantinople, he resigned at the first council of Constantinople, and after reluctantly administering the diocese of Nazianzen, ultimately died in retirement.

These reluctances, his unwilling willingness, in place of a robust and forthright acceptance or refusal, appear to Professor Fleury as evidence of effeminacy and lack of practical capacity. In such fashion, perhaps, might Manning have judged Newman. Yet even more than in the case of Newman, Gregory's sensitive-

<sup>1</sup> *Études de Théologie Historique: Saint Grégoire de Nazianze et son Temps: Hellenisme et Christianisme.* Par E. Fleury, Professeur aux Facultés Catholique de l'Ouest. Paris: Beauchesne. Pp. xii. 382. Price, 84.00 fr.

ness of perception, his utter disinterestedness and otherworldliness, his clarity of vision won by study and contemplation, were the very sources of his power, and the means, under God, of saving the Church. It is, however, in the field of dogmatic history that Gregory's importance lies; Professor Fleury blandly admits his own incompetence in that field, relies greatly upon Duchesne and Mason, and implies that the disputes on the Trinity were verbal squabbles between narrow-minded ecclesiastics: "homooousios" being practically the same as "homoiousios" (p. 118). But in fact, it was due to St. Gregory that the Eastern Church of the fourth century did not permanently split up into sects as disunited as modern Protestants. Arians, Eunomians, Macedonians, Sabellians, Apollinarians fought amongst themselves and together against the Orthodox. When St. Gregory arrived in Constantinople in 378, it looked as if Nicea had been in vain. Its defenders were far more a *gens lucifuga* than the old Catholics of England, and had not even a church to meet in. In two years St. Gregory, by the force of his teaching and preaching, had changed the whole position, and with the aid of Theodosius secured the triumph of orthodoxy at the council in 381.

Of his famous theological orations, de Broglie well says: "In a few pages and in a few hours, Gregory summed up and closed the controversies of a whole century." St. Basil said of him that he was "a chosen vessel, a profound treasure and the *mouth of Christ*." Rufinus tells us that his judgment was made the standard of orthodoxy, he being the only person whose faith the dissenting parties could not call in question, for "whosoever opposed his doctrine was for that reason judged a heretic." Those were days of bitter controversy and fierce party-spirit. No neurotic could have won such power and influence; he was in truth a model of serene patience and of indomitable tenacity in the faith, and he overcame his adversaries, as the Anglican Cave remarks, "not more by the goodness of his cause and the strength of his reasons than by the sweetness and the mildness of his temper." To him is due, by God's providence, the permanence of the Church's faith in the divinity of the Holy Ghost, and the addition to the creed of "*Dom̃inum et vivificantum, qui . . . cum Patre et Filio simul adoratur et conglorificatur*." The Catholic instinct which acknowledged his sanctity, which called him "The Theologian," which ranks him Doctor of the Church, is keener sighted than our modern student: humble and full of charity, sublime in speculation, clear in exposition, apposite in citation, critical in judgment, accurate yet eloquent, burning with zeal for the truth, with pity for human weakness, with deep feelings and a sturdy common sense, St. Gregory stands forever as a worthy model for Christian theologians and Christian preachers. The character depicted in Professor

Fleury's book is scarcely such, and while acknowledging gratefully much shrewd insight and careful study, one cannot feel that it is a worthy historico-theological comment upon St. Gregory of Nazianzen and his times.

B.L.

## SHORT NOTICES.

### THEOLOGICAL.

**PÈRE d'ALÉS' *De Verbo Incarnato*** (Beauchesne: 45.00 fr.) is a definite contribution to the science of theology. The book embodies the standard theses of the Incarnation and Redemption, but combines scholastic rigour of argument with an astonishing wealth of patristic lore. Père d'Alés is particularly sound and illuminating upon the origins of such expressions as *μία φύσις*, and "assumpsit hominem,"—to select us two examples,—and several of his pages of references to ancient writings could profitably be expanded into useful books. It is interesting to see that Père d'Alés agrees with Jugie against Draguet on Julian of Halicarnassus, and that he regards Raven's treatment of Apollinarism as of slight value, to be dismissed in a few words. Perhaps he is too mild in his admission that some of Hilary's expressions on Docetism need explanation. On the vexed question of the nature of personality, while rightly basing himself on St. Thomas's question, "Was Christ one Being?", he accords liberal recognition to the other opinions. Happily he refrains from defence of his article on *Thomisme* in the "Dictionnaire de Theologie": such reasoned restraint crowns a work abounding in clear thought, wide erudition and nice balance. A book to be on the desk of every Professor of theology. The Index theologicus, however, is too brief.

If only because of the annual publication of the papers read at the Cambridge Summer School of Catholic Studies, which brings together every year a number of theological professors and other experts to discuss some point of Catholic doctrine, the trouble involved in convoking that learned assembly would be well spent. Two such collections are before us, **Six Sacraments**, and **God**, both edited by Father Lattey, both published at 7s. 6d. n. by Messrs. Sheed and Ward, and representing the work of 1929 and 1930 respectively. The all-important subject of the Holy Eucharist had an entire course devoted to it in 1922, and so the 1929 course was devoted to the other six. There are ten lectures in the compilation: three devoted to the sacramental system in general and the rest to the several sacramental rites, Matrimony being treated from both the dogmatic and the moral points of view. In these days of great and growing laxity, the clear, well-founded and consistent teaching of Catholic theology on this subject deserves the utmost emphasis. And so, indeed, with regard to the other great channels of grace, of which the world is largely ignorant, and of which the existence, nature and effects are so admirably set forth in this volume. One cannot read it without a deeper realization of the treasures which the faith puts at our disposal and without greater gratitude for its unmerited

bestowal. Last year's discussion, on God, obviously went down to fundamentals, and now that the rulers of one great nation have formally gone atheist and shown what becomes of civilization when the supernatural is denied, it could not have been more opportune. The acute diagnosis of modern non-Catholic thought about God, contributed by Mr. F. J. Sheed, stresses that opportuneness and conveys a salutary warning to those who think that Christian civilization can survive the disappearance of its living soul. Unless God is believed in and understood, man, His creature, will be misconceived, despised, outraged. On the other hand the higher our appreciation of God, the more we shall esteem and love His created image. The other lectures are concerned with giving the proofs from reason for God's existence, nature, attributes, providence, and relation to mankind. The whole is a masterly exhibition of the right use of the mental processes the competency of which to arrive at truth many non-Catholic philosophers deny. The book should be a valuable aid to those whose task or privilege it is to encounter the modern mind in the parks or in the press.

#### BIBLICAL.

We owe to our fellow Catholics of Germany many important contributions to the study of Holy Scripture, and have now to welcome an able addition to the series of commentaries in course of publication with the title of *Die Heilige Schrift des Alten Testaments* and under the editorship of Dr. Feldmann and Dr. Herkenne. This new volume is *Die Beiden Makkabäerbücher* (Hanstein, xii. 260; 9.60 m. and 11.60 m.) translated with a commentary by Hugo Bévenot, O.S.B. Its plan is, of course, that of the series, now familiar to students. After an introduction of 45 pages, there follow translation and running commentary which in general may be said to occupy half or more than half of each page. The author is well read in the relevant literature, and provides a sober and balanced discussion of the various problems that arise. He considers the Palestinian Jew who wrote the first book, to have accomplished his task between 120 and 100 B.C. Jason's work, which has been epitomized in the second book of Maccabees, he assigns at latest to the same period. As for the date of the second book itself, he says it is not possible to fix it more accurately than after the composition of Jason's history and before the destruction of Jerusalem (p. 11). But, as the book is in the Christian canon of the Old Testament, it must surely have been written and its canonicity acknowledged by the beginning of the Apostolic age. The letters introductory to this second book Dom Bévenot considers to have been prefixed not by the epitomizer, but by some later hand. On the intricate chronological question his conclusion is that both books begin the Seleucid era in 311 B.C., the first book in Nisan the first month of the Jewish year, and the second book in Tishri, six months later. In view of the tendency outside the Church to assign a late date to the psalms, it is interesting to note the statement that it is impossible to assert the Maccabean origin even of pss. 44, 74, 79, 83. From p. 43 the reader would gather that at the Council of Trent some of the Fathers were against the canonicity of these books. This was hardly likely as their canonicity had been already defined at Florence; and, in fact, the decision of Trent was simply



to reaffirm the faith of the Church concerning the canon of Scripture as declared at the Council of Florence. On the principle of *acta non agere* the Council decided not even to discuss at its official meetings the grounds to be adduced in defence of this canon. Naharaim is probably to be identified, not with N.W. Syria (p.18), but with northern Syria and Mesopotamia, (cf. *Biblica* (1926) 31 ff.). It is surprising to read, on 2 Macc. 5, 8, that Aretas was an Arab chief, possibly at Damascus. Is it wished to call in question the received opinion that he was king of the Nabataean state with Petra as his capital? In conclusion mention should be made of the excellent section on the theological contents of the books. As 2 Maccabees is in certain regards the most advanced of all the books of the Old Testament this is, of course, of great importance.

#### MORAL THEOLOGY.

Father Benedict Merkelbach, O.P., has already published excellent pastoral monographs on the Parts of Penance, the Minister of Penance, Classes of Penitents, Embryology and Chastity. We have found all these scholarly and exact. We therefore welcome a complete course of Moral Theology from the author. This volume, the first of three—*Summa Theologiae Moralis*, I.—with Appendix on Philosophical systems, and analytic Index (Desclée de Brouwer: pp. 738; 60.00 fr.), deals with first principles and the Theological Virtues. The various chapters discuss the Last End, Human Acts, Conscience, Law, Sin, Virtues, Faith, Hope and Charity. In the matter of speculative doubt, the author appears, if we understand him aright, to rely on the principle of Christian Prudence for right moral action, a principle already elaborated by the late Father Prümmer. We think that this principle is rather vague for concrete situations. The author thinks (p. 253) that civil law binds the conscience unless the contrary is clear. We should prefer to say, in view of a very common opinion, that civil law is in fact penal. We readily admit that some writers do not admit that any real law is ever purely penal. The author's criterion for the specific distinction between sin and sin is that of St. Thomas, and we agree that this is far the most fundamental, and should replace the rules suggested by Scotus and Vasquez. If a reason be sought for another manual of Moral Theology, when so many good ones are in the field, it will be found in the fact as stated by the author, that few manuals have been published based faithfully on the method of St. Thomas, though we hardly admit that the manuals of the science now in use are not based on the doctrine of the Angelic Doctor, for none depart from that except in minute points, where opinion is confessedly free. But it is true to say that there have been too many catechetical manuals. St. Alphonsus gave the lead, or rather, continued the method. A more scientific method is now desirable, and has been used years ago by Father Lehmkuhl and Father Vermeersch. The present volume is thoroughly scientific. We also congratulate the author in that he leaves Roman Law severely alone and does not overload his pages with references to the Decretals and the Corpus Juris, which would be, as he says, irrelevant, in view of the codification of canon law. The French civil code is quoted, as it is the most useful for his immediate readers. The printing, paper and typo-

graphical arrangement are excellent. Whilst strongly recommending this volume, we may add that every student will look forward to the next two volumes, and especially to the author's treatment of the Sacraments.

The second volume of the **Moral Theology** of Fathers John McHugh and Charles Callan, O.P. (Wagner, N.Y.: and Herder, London: pp. 756 with Bibliography and copious Index, price, 20s.), is very acceptable. It comprises treatises on the Moral Virtues, the Duties of Particular Classes of Men, the Duties of Men in the use of the Sacraments. The treatment of the Virtues is very elaborate, after the method of the Summa of St. Thomas. The treatise on Justice is particularly full and concrete. The examples are taken from every stage of human activity. Modern questions are well treated. We venture on a few suggestions. State sterilization cannot now, we believe, be defended after the Papal Encyclical Letter on Christian Marriage. The short form of Extreme Unction is even shorter than that given by the authors. A few expressions appear to us too crude for modern taste, at least in this country. The view adopted on the absolute sum in theft is generous, but the authors wrote for their own country, where money is plentiful. We should have liked to have a definite opinion on doubtful debts. The opinion expressed on inadvertent causes (n. 1769) is not very obvious. The impediment of impotency (n. 2814) cannot be treated at length in the vernacular, but the view on vasectomy appears to be inconsistent with the definition of impotency. The format of the volume is excellent; printing, paper and spacing very pleasing. The book will be very helpful both for moral philosophers and theologians, but we do expect the authors to put us still more in their debt by publishing a full treatise on the Sacraments (here treated rather summarily), based chiefly on canon law. They might even follow this up with a treatise on censures.

The booklet called **Nullity of Marriage: the Roman Rota and the Law of England** (Sheed and Ward: 2s. 6d.), by F. J. Sheed, LL.B., will be very welcome to Catholics, for the Church is always being accused by disputants, ranging from the Anglican Bishop of Liverpool to ignorant "hecklers" in Hyde Park, of arbitrary and hard-hearted intransigence in marriage legislation whereas her attitude is actuated throughout by a clear-sighted recognition of facts. Mr. Sheed's exposition of the Church's teaching about nullity should put an end to such accusations, in so far as they proceed from good faith and not malice or prejudice, for he makes clear "to the meanest understanding" 1) that the Church only stands by the law of God as regards the substance of matrimony and 2) that she has the power to legislate, just as the State has in its own sphere, regarding the conditions required for the validity of the contract from which the relationship of marriage results. A most admirable and useful volume.

#### PHILOSOPHY.

The first volume of a new **Summa Philosophiæ**, by P. Angelo M. Pirota, O.P. (Marietti: 12.00 l.), comprises rational philosophy. Three other volumes are to follow which will deal with natural, metaphysical and moral philosophy. The author, who is well known for his commentaries on Aristotle, follows Aristotle and St. Thomas very closely both in doctrine and in method. The present work is a convincing

proof of the degree in which he has assimilated their thought and outlook for the number of references to these two writers is very large. They should serve as a good guide to those who wish to study the principles of logic in the works of the masters of scholastic philosophy. Padre Pirotta is no lover of abstracts, and most of the traditional problems of minor logic are treated here with an elaborate fullness.

#### CHURCH HISTORY.

To the Abbé François Mourret we owe an admirable synopsis, **The Papacy** (Sands: 3s. 6d. n.), which is included in "The Catholic Library of Religious Knowledge" and translated by Father Robert Eaton. The Abbé reduces his wealth of material to order and clearness by treating it under three heads—The Papacy and Rome; The Papacy and the Church, finally, The Papacy and the General Trend of Civilization, or, more shortly, the World,—and he shows how admirably, and, indeed, providentially, it has been enabled to carry on the work of Redemption by teaching and ruling the flock of Christ and by preserving the sinful earth from further corruption. This is particularly exemplified by the utterances of recent Popes, who as the Abbé shows have voiced the only policy which can restore the war-shattered world.

#### HISTORICAL.

A modest but interesting volume,—**Augustinian Miscellanea**, edited by Rev. E. A. Foran, O.S.A. (B.O. and W.: 1s 6d.),—from the pens of Augustinian, Dominican, Franciscan and Jesuit writers, is mainly a record of celebrations connected with the fifteenth centenary of the death of him who is undoubtedly the greatest of the Doctors of the Universal Church. We find within a small compass an account of the Augustinian celebrations at Hippo, Carthage, where the International Eucharistic Congress was held in St. Augustine's honour, throughout Ireland and in London; as well as a short summary of those in Rome, Milan, and other centres of Italian devotion to the Saint. And the book concludes with the Encyclical Letter of His Holiness, Pope Pius XI., relating to the centenary, a document (it is unnecessary to add) which teems with learning as well as with practical piety and exhortation to all the Faithful of the world. The Supreme Pontiff makes clear his own familiarity with the Saint's voluminous writings, but is most eloquent regarding Augustine's power in describing the Divine perfections, not only the beauty and goodness of God, but His Eternity, omnipotence and immutability. The "Miscellanea" are thus well suited for learned and unlearned readers alike; and if they obtain the circulation they deserve, they should impart a wider appreciation of the Saint they commemorate. It is true that Plato, the master to whom Augustine confessed that he was deeply indebted, may have exercised a wider influence on human thought than his Christian disciple, but the latter has been far more potent in moving the human will and shaping conduct. A notable Preface to the volume has been contributed by Rev. Thomas Ryan, S.J.

#### BIOGRAPHICAL.

The little book of Father Pacificus, O.M.Cap., called **The Story of Teresa Neumann** (B.O. and W.: 1s. 6d.), gives a clear account of the well-

known Stigmatisée of Konnersreuth in Bavaria whose "case" is at present under ecclesiastical investigation, so that it is only prudent to suspend one's judgment about it. But this prudence does not prevent one admitting the objective facts which are very wonderful and edifying. Father Pacificus succeeds in showing their religious value.

We can imagine what a foremost figure in "Catholic Action" Frédéric Ozanam, the founder of the Conferences of St. Vincent de Paul, would be to-day, seeing that, over a hundred years ago, he had so fully realized that Christian unselfishness alone could heal the wounds which unChristian selfishness was inflicting on the poor. Next year will be held the Centenary of the foundation of that grand yet simple conception, the Society of St. Vincent, which has spread all over the world. Already in 1913 was celebrated the Centenary of the Founder's birth. Since then the new spirit introduced by the war has made his work even more necessary for the restoration of the Christian ideal. His inspiring *Life, Ozanam* (Flammarion: 12.00 fr.), written by the glowing pen of M. Georges Goyau in "Les Grands Cœurs" series, will serve, short though it be, to recall his fine example and to advance, we may hope, the cause of his beatification. He died in his fortieth year but not before he had strengthened the fighting forces of the Church for all time.

#### DEVOTIONAL.

Of all the spiritual writers, few have surpassed the Venerable Louis De Ponte, S.J. The pity is that we have no modern translations of his works. Hence we cannot but recommend, in as strong terms as we are able to use, his treatise *The Knowledge of Our Lord Jesus Christ*, translated by a Religious of the Order of St. Benedict (B.O. and W.: 5s.). The translator has done well to make a single volume out of a portion only of De Ponte's wonderful "Dux Spiritualis." She has chosen chapters 10 to 18 of the Second Treatise, and has added one more from another treatise, thus giving us something of De Ponte's best on growth in the knowledge of Christ, by prayer and by devotion to the Blessed Sacrament. From this book, as well as from other parts of De Ponte's works, serious students can easily discover how closely allied is his teaching on Prayer with the teaching of the highest Mystics, not excepting St. Teresa or St. John of the Cross. It is a book that requires patient reading, for De Ponte does not waste his words. But there have been few books, we think, published recently which will more repay time spent upon them. At the end of the volume the translator has given us in rhythmical form some prayers which she has selected from his well-known "Meditations." These alone are well worth their place on the shelves of any ascetical library.

We have seen several volumes of *Meditations* from the pen of Sister M. Emmanuel, O.S.B. In the latest, *The Month of the Sacred Heart* (Herder: 7s.), the author follows her old method, commenting on the Litany of the Sacred Heart of Jesus, which she so divides as to cover the thirty days of the month of June. Each title is used, one being divided to complete the number. The author shows wide reading in the writings of the saints other than St. Margaret Mary; St. Gertrude and St. Mechtilde are particularly prominent. It is a work of true devotion, full of suggestive ideas and incidents that illustrate her purpose. We

would venture on one criticism; the "Table of Contents" seems somewhat meaningless. Considering that each day of the month is given to an invocation of the Litany, it seems to us that it would be a help to the reader to have those invocations attached to the meditations given in the Table.

The third edition of a book, whose title may not appeal to many; **Twilight Talks to Tired Hearts**, by Rev. W. Whalen (Mission Press of The Society of the Divine Word, Techny, Illinois), at least implies that it has been well received in many quarters. It consists of a series of twenty essays on various subjects from the Opening of the New Year to the Kingship of Christ. It is written in a racy, somewhat rhetorical style, the author looking about himself, as he goes along, for illustrations to his several points. He is vivid and striking, and does not pretend to be deep, but we can well understand why a volume of this kind should have met with a popular welcome.

#### SOCIOLOGY.

Père Georges Guitton of the *Action Populaire*, an indefatigable labourer for the diffusion of sound economics, has produced a most useful commentary on the doctrinal import of the famous letter from the Sacred Congregation of the Council on the question of Trade-Unions, published two years ago in the *Acta Romana* of August 3, 1929. This commentary entitled **Pour Collaborer** (Editions Spes: 9.00 fr.), traces the origins and course of the dispute between Catholic employers and workers at Roubaix-Tourcoing, which gave occasion for the appeal to the Sacred Congregation and its decision, the general importance of which consists in its being an authoritative interpretation by the highest ecclesiastical court on the rights of Workers' Associations. This letter (a translation of which is published by the C.S.G., Oxford), is given in full and then in seven well-documented chapters follows Père Guitton's detailed discussions of its doctrinal contents. It is a sound exposition of the mind of the Church on this important moral and social question, and an exposition which provides a genuine remedy for class-quarrels.

It was fitting that *Rerum Novarum*, the great Encyclical which has made so much social history, should itself have its history recorded, and this again we owe to Père Guitton, who in 1891: **Une Date dans l'Histoire des Travailleurs** (Editions Spes: 9.00 fr.), has described not only the finished product which surprised the world in 1891 and its results on the thought of the age, but the long process of its preparation which involved the collaboration of many scholars and experts, singly or in groups, throughout Europe, and the concurrence of notable social events. The author has omitted nothing that the social student could desire.

The present *détente* between the Holy See and Italy on the question of Catholic Action makes the issue of the Letter, wherein on November 13, 1928, the Holy Father described the nature and scope of the co-operation he desired between the laity and the clergy, particularly useful. The Maison de la Bonne Presse of Paris provides a translation of the letter, **Lettre "Quæ Nobis" de S.S. Pie XI. sur les Principes et Fondements généraux de l'Action Catholique** (64 pp. 2.00 fr.), with a long

list of commentaries, explanations and instructions, papal and episcopal, which further define it. It will be seen that in the mind of the Pope nothing political enters into his conception of this apostolate of the laity.

#### LITURGICAL.

The already very complete *Benedictionale*, edited by the Rev. J. B. O'Connell of Dublin, which was first issued in 1923, has appeared in a second augmented edition printed by the Brepols' Catholic Press, Turnhout, at 6s. cloth bound. In addition to the rites of Benediction and Exposition in all their varieties, the book contains the Litany of the Saints, the four other liturgical litanies, devotions for Pentecost and other feasts, various Novenas, Rosary Prayers and a number of special devotions for Ireland. Its 82 pages end with the Solemn Nuptial Blessing.

#### MISCELLANEOUS.

An agreeable, instructive and amusing hour may be spent in reading Abbot Hunter-Blair's *More Memories and Musings* (B.O. and W.: 7s. 6d.), which carry one to and fro in space, and backward in time to be entertained with genial comment upon celebrities or recollections of stirring events that people the author's exceptionally wide experience. The beer that is chronicled may occasionally be small but under the Abbot's skilled manipulation it acquires a sparkle all its own.

The preparations for the thirty-first International Congress which is to be held in Dublin on June 22-26, 1932 are growing in activity as the event approaches. Already an *Advance Programme* has been issued to the Press containing the main outlines of the proceedings and much information of a permanent nature such as routes and fares to Dublin from all over the world, supplied by various Shipping and Railway Companies, hotel accommodation, etc., in Dublin and neighbourhood, historical and personal notes, with illustrations, making a very attractive booklet.

Theoretically the notion of a parish where all material cares concerning church, schools and presbytery, are shouldered by a committee of lay "church-wardens," whilst the rector and his curates are free to attend wholly to their spiritual work is so desirable that one suspects that there must be serious practical difficulties in the way of realizing it. Mr. Wilfred Woollen, M.A., in *The Layman in the Parish: a Plea* (Sands: 6d.), tries to show, not merely the desirability of the system but also its practicability, and gives many examples of its success both in pre-Reformation England when it was almost universal and in modern times. The matter was discussed in the Catholic Press a few years ago on the initiative of Mr. James Hope, without definite result. It is a matter chiefly concerning the Bishops and secular clergy, but we may venture to hope that details of its successful working in certain English parishes may help the system to spread.

#### MINOR PUBLICATIONS.

A very helpful prie-dieu book has been compiled by Sister Columba Fox, of the Sisters of Charity of Nazareth, from the writings of one of the pioneers of the Church in the United States, the Sulpician Bishop

David who died in 1841. It is arranged to furnish a **Thought for Every Day** (Pustet: New York; Herder: London: 4s.), associated with the liturgical feasts, and is tastefully bound and printed.

The C.T.S. output continues unabated. The increased sales mean of course more frequent reprinting, yet an average of about one new pamphlet a week is maintained. Cardinal Manning's explanation of "*Rerum Novarum*," **A Pope on Capital and Labour**, may be ranked as new, for it has a Preface by Father L. O'Hea and has been long out of print. **Cambridge and its Martyrs**, by Miss N. M. Wilby, is an interesting addition to the English Martyrs Series: it is surprising to learn that upwards of 30 of the Blessed were Cambridge men. **Comment Reconnaître une Eglise Catholique**, by a well-known expert in our history, Canon J. Couturier, of Paris, is an explanatory, doctrinal and historical pamphlet which has been necessitated by the disingenuous imitating of "Rome" practised by some Anglicans. It will prevent, we hope, French Catholics from being deceived, and teach them something about their brethren of England. **The Catholic Church in Wales under the Roman Empire**, by T. P. Ellis, M.A., will teach dwellers in the Principality to know the Rock from which they were hewn and to which they should return. **Called to be Saints**, by Alice L. Oxley, is an exciting and edifying story. Miss Janet L. Gordon's charming tales, **The Underworld and other Stories**, has been revised and republished, as also has the **Life of St. Bonaventure**, by Father Thaddeus, O.F.M.

From the C.T.S. of Canada comes a booklet called **The Ukrainians**, wherein an authority on Eastern Churches, Mr. W. L. Scott, K.C., deals with what he calls "our most pressing problem"—how, that is, to provide adequately for the spiritual needs of the immigrants into Canada from Russia. A great deal of information is given about the state of religious affairs in that unhappy country.

Catholics will be glad to have in convenient form Cardinal MacRory's striking address, delivered last January, at the Birmingham Town Hall, on **Modern Prophets and the Catholic Faith**, which is published by the C.T.S. of Ireland. Other twopenny pamphlets from the same source are: **Come, Follow Me**, a treatise on the Religious Life, by the Rev. M. D. Forrest, M.S.C.; **The Grande Chartreuse**, by Rev. M. P. Cleary, O.P., who tells the romantic story of that great foundation and loss to France caused by its suppression; **Legal Disabilities of the Catholic Church in Ireland**, by Rev. Father M. Browne, D.D., which will surprise many who imagine that the Church in a Catholic country should be free; **Symbolism in Christian Art**, a vast subject, skilfully compressed, with illustrations, into 36 pages, by the Rev. B. O'Daly; and, finally, **Forbid Them Not**, a dainty little Prayer Book for children, compiled by Mrs. Conor Maguire.

From the Jesuit Mission Press comes a vivid account of the Life and Martyrdom of St. John Lalande, S.J., by Father Neil Boyton, called **Squire of Christ** (10 c.).

**The Catholic Mind** (America Press: 5 c.), is gradually building up a valuable document collection by reprinting noteworthy articles and addresses from Catholic Sources. Amongst the many thus preserved in its fortnightly issues we may mention, the Holy Father's broadcast **Unto All Creation** (March 8th); the *Rerum Novarum*, with a study



outline (April 8th); *Christian Doctrine through the Liturgy* (April 22nd), by the Rev. T. McMahon, Ph.D.; the full text of the Holy Father's Encyclical "Quadragesimo Anno," on the Social Order, together with His Holiness's address to the Labour Pilgrims (June 8th); the Pope's Apostolic Letter on the Seventh Centenary of St. Antony of Padua appears in the May 22nd issue, and should stimulate devotion during the present year according to the Holy Father's desire that the centennial of "this Flower of Sanctity and Jewel of the Franciscan Order shall be observed in a fitting manner as to be instrumental in no little degree towards fostering piety and promoting the salvation of souls."

The America Press also issue *Can the Churches Unite?*, by W. J. Loneragan, S.J., and *Companionate Marriage*, by J. J. Corrigan, S.J., both very timely pamphlets, at 5 c.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- APPLETON, London.  
*Old Errors and New Labels.* By Fulton J. Sheen. Pp. ix. Price, 7s. 6d. n.
- BONNE PRESSE, Paris.  
*Marie Stella.* By Jean Vézère. Pp. 117. Price, 5.00 fr.
- BRUCE PUBLISHING CO., New York.  
*Teaching the Ten Commandments.* By Sisters of Notre Dame. Pp. 170.
- DESCLEE DE BROUWER, Paris.  
*Leurs Frimousses.* By A. Hublet. Pp. 279.
- EDITIONS SPES, Paris.  
*Gaston de Renty et Henri Buch.* By Albert Bessières. Pp. 480. Price, 25.00 fr.
- FLAMMARION, Paris.  
*Sous le Floc et le Voile.* By José Vincent. Pp. 248. Price, 12.00 fr.
- FLYNN & Co., Inc., Boston.  
*Campaigners for Christ Handbook.* By David Goldstein. Pp. iv. 339. Price, \$1.00.
- HEFFER, Cambridge.  
*St. Patrick and Other Poems.* By E. K. Ellis. Pp. 53. Price, 2s. 6d. n.
- HERDER, Freiburg im Breisgau.  
*St. Franz Xavier der Tapfere Mann.* By Sophie zu Eltz. Pp. 54. Price, 3.00 m. *Das Leben des Heiligen Ignatius von Loyola.* By Victor Kolb, S.J. Pp. 156. Price, 3.40 m.
- LITURGICAL PRESS, Minnesota.  
*The Art Principle of the Liturgy.* By Dom Ildefons Herwegen, O.S.B. Pp. iii. 42.
- LONGMANS, London.  
*English Music.* By Sir W. H. Hadow. Pp. xix. 188. Price, 3s. 6d. n. *Synge and Anglo-Irish Literature.* By D. Corkery. Pp. ix. 247. Price, 7s. 6d. n.
- OXFORD UNIVERSITY PRESS.  
*English Writings of Richard Rolle.* Edited by H. E. Allen. Pp. lxiv. 180. Price, 7s. 6d. n.
- RIDER & Co., London.  
*"Of Shoes and Ships."* By Thomas Foster. Pp. 142. Price, 4s. 6d. n.
- SANDS & Co., London.  
*The Papacy.* By F. Mourret. Trans. by Rev. R. Eaton. Pp. xi. 238. Price, 3s. 6d. *Polytheism and Fetishism.* By M. Briault. Pp. cvi. 184. Price, 3s. 6d.
- SHEED & WARD, London.  
*By the Way.* By Beachcomber. Pp. xi. 390. Price, 7s. 6d. *Nullity of Marriage.* By F. J. Sheed. Pp. x. 73. Price, 2s. 6d. n. *Essays of a Catholic.* By Hilaire Belloc. Pp. 319. Price, 7s. 6d. n.
- "VITA E PENSIERO," Milan.  
*L'Azione Civile di Responsabilità, Contro Gli Amministratori di Società, Anónima.* By Giacomo Marcora. Pp. 222. Price, 12.00 l.
- WAGNER, Inc., New York.  
*Père Girard, Educator.* By Andrew Maas, O.M.C. Pp. ix. 50.

